

CONTENTS.

FIRST PAGE.—Full Form Materialization. Notes on California.

SECOND PAGE.—Vegetables and vicinity. Heredity of the Memory. Experiments in Psychical Research. How He Found the Error.

THIRD PAGE.—Woman and the Household. Magazine for December not before mentioned. Miscellaneous Advertisements.

FOURTH PAGE.—The Signs of the Times. Charles H. Foster. Dr. Babcock on Materialization. A Five Year-old Preacher. The New Year. Slowly Convalescing. A Family He Had Never Seen. General Items.

FIFTH PAGE.—D. Hagaman Explains. Publisher's Notice. General News. Miscellaneous Advertisements.

SIXTH PAGE.—The Turkish Bath. Evil Spirits. Letter from Rev. J. H. Harter. The Church of the New Spiritual Dispensation. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—Ad Referendum. "From the Dead to the Living." "Valtair" on Electricity. Miscellaneous Advertisements.

EIGHTH PAGE.—Modern Spiritualism. Chinese Discovery of America. Mediumship Among the Maoris. The Divine Properties of Spiritual Truth. Miscellaneous Advertisements.

FULL FORM MATERIALIZATION.

BY DR. J. FREDERIC BABCOCK.

"The path, ah! who hath shown it, and which is the faithful guide? The haven, ah! who hath known it? For steep is the mountain-side. For ever the shot strikes surely, and ever the wasted breath Of the dying multitude rises, whose answer is only—death."

"Is life, then, a dream and delusion, and where shall the dreamer awake? Is the world seen like shadows on water, and what if the mirror break? Shall it pass, as a camp that is struck, as a tent that is gathered and gone From the sands that were lamp-lit at eve, and at morning are level and lone?"

"Is there naught in the heaven above whence the hail and the levin are hurled. But the wind that is swept around us by the rush of the rolling world? The wind that shall scatter my ashes, and bear me to silence and sleep. With the dirge and the sounds of lamenting, and voices of women who weep."

—From "Meditations of a Hindu Prince and Skeptic."

The materialization of spirit forms, as is so frequently asserted and ostensibly practiced, true? Do the so-called dead come back and by the process known as materialization actually resume their former bodies, or rather duplicate them, so that it is their own individual personality that we see, and hear, and touch? I make no reference whatever now to personification, transfiguration, or any other manifestation kindred to them in character; neither do I care to discuss them in any way. Those who fancy such forms of manifestation are, of course, at perfect liberty to gratify their belief and pin their faith to them without criticism. I am now writing upon the topic of "full form materialization," pure and simple. Is it true as applied, and in the character asserted, to Spiritualism? We are informed, over and over again, that it is, and the assertions are accompanied with an abundance of detail that, to the casual reader within our ranks, is accepted as proof beyond a reasonable doubt. The thoughtful, careful investigator hesitates, however, and weighs the value of all this detail; he dissects it and usually finds it, when subjected to the light, the most senseless drivel. Writers of more or less prominence in spiritualistic circles, such as Nelson Crose and T. R. Hazard, for instance, and whose articles as penned by themselves have rendered their stupendous credulity conspicuous to the most stolid and thick-headed reader, have almost exhausted the subject in prolific affirmations of the reality of the phenomena, and the absolute certainty of the genuineness of every so-called "full-form materialization" which they have ever witnessed, notwithstanding the fact that several of them have subsequently been proven fraudulent and vile beyond expression; they have imposed no tests, made no examinations, or otherwise observed the assumed manifestations with such care as to be worthy of the name of investigation, and I so assert after a careful perusal of their own record. They have been content with the most cursory examinations; examinations of such a character as the clumsiest impostor would scarcely consider it worth his while to take the most ordinary precautions to forestall. Notwithstanding these gentlemen, and others like them, assume the very grave responsibility of announcing to the world that "full-form materialization" is true. Is it so? At the present time has it ever been proven so in this country? I do not make any attempt to controvert the assertion that it may be possible for our departed friends to accomplish and demonstrate this latest and grandest exhibition of their power, but that it is at present proven, or that they have, as yet, done so under reasonable tests and proper scrutiny, I deny.

No full form materializing medium that I have ever heard of, or met, will permit the investigation essential to a proof. Mention the subject of test to them and you will immediately discover that "personal dignity" will at once assume a prominent place in their conversation. If there are any genuine public teachers or illustrators of so grand and important a truth—if such it be—as full form materialization, their own intelligence should counsel that it is imperatively incumbent upon them to tender absolutely unqualified proof of their assertions, for, if they possess an intelligence worthy of the name they

Truth wears no mask, bows at no shrine, seeks neither place nor applause: she only asks a hearing.

cannot expect prejudice and ignorance upon such a subject to give way except under compulsion; except under methods of inquiry followed by answers which will meet the exigencies of the case. Why, then, prate of "personal dignity," when immortality is hanging in the balance, when by foregoing it—this "personal dignity"—you can respond triumphantly to the ceaseless wailings of the working man or the weeping woman, hungering, starving for ever so little that shall assure them of a life, an eternity, beyond the grave, and whose answer is only—death. Who among such so-called mediums have ever tendered adequate proof of their assertions? and when their investigators, after having been refused all other opportunity for investigation, have imperatively demanded their right to a true solution of the question, and have resorted to force, have they not invariably—there has been no exception—proven beyond all legitimate question that the particular "materialization" which came under such investigation, was fraudulent, when previous to such demonstration—and, only too frequently afterward, too, thus adding and abetting imposture—many a victim has been willing to stake his all upon its genuineness?

Is it not a trifle singular, too, in view of full form materialization being a fact, that there has never been an instance of "grabbing" where a thoroughly alive person did not turn up, with the gas, in the firm grasp of somebody as the result? Does any person know of an attempt at "grabbing" where the "grabber" failed to find something substantial in his hands if he held on? I have never seen an instance otherwise reported, and when the infernal fraud stands forth unmasked in all its nakedness, then follows the inevitable hue-and-cry of "violated conditions," and what are these "conditions"? Why, as simple and free from guile as the alphabet itself, viz.: Darkness, the utmost quiet, keep your feet on the floor, do not converse, and keep your seat under all circumstances unless called for. In other words, permit yourselves to be shackled to your chair, with a gag in your mouth; believe everything that may be told you, and you will find ample proof that "full form materialization" is undoubtedly true. Why, the veriest impostor—if openly acknowledged—could require nothing more; and upon no more substantial a basis than this they ask a skeptical world to believe that the dead come back again. These "conditions" I term "favorable surroundings," and I venture to say that no person will have the temerity to dispute them; but allow the smallest disposition to make an investigation crop out, and "unfavorable surroundings" are established at once, and if this spirit of investigation is persisted in until it ultimately develops the so-called medium in your tenacious grasp as the result of endeavoring to embrace a "full form spirit materialization," then occurs the "instantaneous rushing of the medium into the form of the spirit" and the theories of "wicked spirits," "transfiguration," "transformation," "personification," and every other "action"—many times in changes thought previous to the exposure no other claim was made, no other representation tendered, than "full form materialization" unadulterated. What unfathomable credulity they must count upon in their victims to make their unholly venture successful. Alas! how many are found to "fill the bill" and so justifying them in their expectations.

I maintain that all persons who possess the asserted powers of so-called "transfiguration" and "personification," but who represent them to all comers as demonstrations of "materialization" when they know that they are not, are equally guilty of fraud and imposture as though they had no mediumistic ability whatever, and are deserving of precisely the same disgrace and punishment. A mediumship which cannot bear the test of mortal senses is not worth the having, and I further assert that there is no genuine mediumship which will not eagerly court such. But who knows of a full form materialization medium who will offer—nay, insist upon—a rigid examination of their surroundings and their own persons prior to their exhibition, and yet the veriest dolt would suppose that any honest medium could do no less, but I seem to hear the remark, "How do you dispose of the recognitions which are so frequent?" and in reply I would simply say that the exposure of the fraud and imposture thus far made, sufficiently answers the question since they amply prove that the "recognitions" which were so prominent a feature of their previous "favorable surroundings," were not to be relied upon, thus demonstrating that these human ghouls recognize no sanctity in a grave—making the most tender and touching memories their plaything and their sport.

I further venture to make the prediction, based upon past experience, that there is no so-called full form materialization medium in the United States who will permit me or my representative—after two sittings at their ordinary séances—to make such an investigation into the truth of their assertions as are suggested to others below. And were I such a medium, I should regard it as contemptible to talk of personal dignity, or represent any innuendoes, or be affronted because of honest suspicion, before I had submitted myself and my belongings, and my premises to the most rigid scrutiny that intelligent skepticism could propose.

To those who are fitted for such an investigation as representative men, men whose re-

render their own lives pure and upright, and their cabinet a very holy of holies. Can any sensible man then imagine any more idiotic drivel than their frequent proclamation that full form materialization is "no one's business but their own." No one's business but their own, forsooth, when the problem which it would solve has been that of all the world for countless ages; of many a mother weeping for her first-born; of many a heart-broken father, sister, or brother mourning for those gone on before; and of many a coward loth to die. God forbid that I should say aught antagonistic to bona fide full form materialization mediums, if such their be, for with all his blessings to mankind the renewal of our relations with those who are dead and gone, if for ever so brief a period, would be the greatest and the most grateful ever vouchsafed to a sinful world, but that there is any such materialization of spirit forms I maintain has never yet been proven as the result of any investigation worthy the name. Bangor, Maine.

NOTES ON CALIFORNIA.

THE SIGNS OF THE TIMES.

BY E. WHIPPLE.

Alongside a super-excellent nature here, one meets with a human nature that is fraught with more sorrow, struggle and disappointments than can be found perhaps anywhere else on the globe. The longer I stay here the more am I in love with the climate and scenery of California. The varied resources and grand aspects in this state give the first essentials of an earthly paradise. But nowhere are the works of an inverted society more conspicuous than here, and nowhere are the consequences of that inversion more apparent than in this beautiful state of California. All the places of fine resort are monopolized by money changers, who exact a big fee from the tourist. The great bulk of the fertile land is in large holdings, and the owners demand ruinous prices of would-be purchasers. By far the greatest majority of small holdings, where the purchaser has attempted to make a home, are encumbered with that "cursed thing"—the mortgage, while the money-lender is usually inexorable.

All the highways and railways in California swarm with an army of tramps, the majority of whom are unable to get work. There are 20,000 men in this city to-day unable to procure employment, and several thousand of these have families that are destitute. "Not a day passes," says the manager of an employment office in this city, "but at least a thousand men visit this office in search of work, and are willing to receive for salary whatever is offered—in fact, wages are not taken into account at all. Several large establishments here have been compelled to hang placards on their doors bearing the inscription, 'No help wanted.' The use of such a notice has become an absolute necessity with many large firms. Judge Maguire said, in the San Francisco Chronicle, of 8th inst.:

"Laborers seeking employment are so numerous along the country roads that the people are obliged to refuse to give them food, and they live, as best they can, upon grapes, fruit, wheat and raw vegetables, obtaining even these by theft."

The natural resources of California are ample to support in comfort a population of 30,000,000 of people, and all existing distress is the result of excluding the people from those resources.

Again, thousands come to this city from various parts of the east, animated with the desire to become suddenly rich without labor, and invest their all in mining stock. As a matter of course they lose all and become stranded; and a man might as well find himself in Fiji among cannibals, as in California without money. The Stock Exchange in San Francisco is nothing better than a gambling hell, where a few millionaires move the dice and draw in the unwary victims who are sacrificed by thousands every year. No one pities; no one comes to the victim's rescue. A few more struggles without result and the man is either taken to the asylum or he ends his earthly career by suicide. From the Chronicle of Nov. 7th, I take the following:

CROWDED INSANE ASYLUMS.

"Both institutions in the state—at Napa and Stockton—are excessively crowded. At Napa the officials are compelled to make up beds for many inmates in the hall-ways. The commitments from this city are continually on the increase. Ending June 30, 1884, there were 401, to June 30th, 1885, 447, and since July 1st of the present year the commitments have numbered 175—an average equal to 500 per year. So inadequate are the present accommodations of the asylum for this constantly increasing army of insane persons, that it is feared that the proposed new asylum will be filled as soon as it is opened."

It has been long apparent to me, that the final outcome of a social and political state that is essentially selfish must be self-destruction. Parallel with the increased facilities for obtaining a living we see great masses of men and women being pressed to the wall. The cry of starving millions ascend to heaven in the midst of plenty, while a "corner" is being made in corn or wheat that the income of the fat speculator may be increased a few thousands. The labor saving appliances of the nineteenth century, by which the necessities and luxuries of life are so rapidly accumulated, wielded in self-interest as they are, instead of being made to serve a beneficent end for the elevation of

the masses, are, as a matter of fact, converted into instrumentalities to increase their woes. When a machine is devised, capable of accomplishing the labor previously performed by one hundred men, the capitalist secures a monopoly of the machine, retains ten men to operate it, and turns the ninety men loose to become wandering tramps and criminals.

This is the inevitable outcome of material improvements when wielded by an inverted society. It is the assertion of the law of "struggle for existence and survival of the fittest"—but the fittest here means brute strength and cunning, where moral equity and divine human sympathy are laughed at as sentimental notions that have no necessary connection with sound business principles. I would not imply that capitalists alone are in the spirit of selfishness, while the masses are in the spirit of brotherhood. Neither are in the spirit of brotherhood. The humble laborer, as soon as he can command the resources, begins to oppress the weak for self-gain. The opposition of the laboring class upon this coast to the Chinese, is proof that the laboring man is not in the attitude to make common cause with the laboring man everywhere. His efforts do not contemplate interests above or beyond the clan or race to which he belongs. Hence we are all participants in a bad system. The fundamental principles from which our social and political activities spring are the inversion of true social order; and that order cannot be evolved until both the environment and the spirit and motives which influence our actions towards each other are changed. The condition of growth in the old is to appropriate, like the animal, to self. The condition of growth in the new is to give in service to others. The wider the field in which we can diffuse our thoughts, the larger we become intellectually, and the wider the range of our sympathies—provided we are surrounded by reciprocating objects—the greater is the growth of the soul.

While Herbert Spencer is writing essays on the "Evolution of Society," he himself takes breath occasionally to lament the looseness of public morals, the alarming increase of adulteration, fraud, crime, insanity and general misery. And this is what we must call "evolution" and the growing tendencies toward brotherhood. My God! When I reflect that beggary, crime and insanity increase in the ratio of the facilities for acquiring a means of living, while nature continues bountiful I know there must be a self-destructive principle at work whose outcome will be a revolution as wide as the distribution of nations upon the planet. The thunder and the hail must be preparing to rain destruction upon this world wide Sodom. Indeed, I believe that things will be changed by instrumentalities which are now beyond the grasp of the mortal; that the solution will come in a way entirely different from what men are generally expecting.

A great change is evidently impending in the world, which will be the summing up of all preceding cycles on earth. All past cycles must now give an account of their "stewardship" and balance their accounts with the new age that is dawning. The angel reapers have put their sickles in the ripe grain. The harvest fields are in view. The "stone" cut from the mountains is descending, and it will grind to powder the kingdoms of iron and clay that are linked with fraud and injustice. The change will not be one of dynasties, or exchange of tyrants, but it will be a change that will sweep from the face of the earth all unjust rule and all unjust rulers, and in their stead will inaugurate an integral and constructive order, and establish a people who will be devoted to the arts of peace and the promotion of real brotherhood. Now we have only the inversion of brotherhood.

It is not my prediction that this change will be accomplished in a few years, neither do I expect that it will finally dawn out by a gradual process of evolution of the existing average humanity. A series of events must needs succeed each other in an orderly sequence, in accordance with the natural laws, and yet as the issue of the wise counsels of the interplanetary congresses. I interpret that as a part preparation for the breaking up of the old state of things, the rival governments will contend with each other for supremacy. Then a "forerunner" must come and unite the powers that tend toward democracy, as a preliminary to their final overthrow. America will be tried in the furnace heat. In a few years—from seven to ten years perhaps—she will enter upon her "third peril," and have a close struggle for national existence with the catholic power and governments of the east. Emerging from this struggle, with her cities destroyed and her life chastened with great suffering, she will be the first among a series of nations to enter into the new constructive order.

I watch the signs of the times with great solicitude, and while I am pained daily by the suffering that exists in the world and by the changes are going forward, I do not interpret as a man in despair, but I behold in all these signs and in all this suffering a speedy fulfillment of the conditions of the old, and a sure prophecy of the approach of the new. Many now living will doubtless be witnesses to the death throes of the old, and a few now living will also participate, in their old age, in the home-rest which the new will achieve in a few favored centuries upon the planet. And the time is not far distant when peace and brotherhood will be universal on the earth. San Francisco, Cal.

For the Religio-Philosophical Journal.

VEGA AND VICINITY.

"The Harp of Orpheus."

BY J. G. JACKSON.

May we not look to the stars for Christmas inspiration, for Christmas contemplation, and for the wreathing of flowers culled from the poetry of science? Vega is the arbitrary name of one of the most brightly beautiful fixed stars in our northern hemisphere, and is chosen as a sample star of the first magnitude, almost always visible in the latitude of Chicago, and the whole of the United States at some hour of the night, and in some well-defined position as respects our earthly point of reference. Its angular distance from the north polar star, being about fifty-one degrees, it must, in its apparent diurnal circuit of the skies, needs pass through the zenith of all places occupying the thirty-ninth parallel of latitude.

Washington, our seat of government, being near latitude thirty-nine degrees, will, like other places on that belt, see Vega in or near the zenith in the early autumn evenings crossing the meridian of each place at the same hour, local time.

Chicago, your boasted metropolitan city, where the good JOURNAL sees its birth, is near the forty-second parallel, and our sample star must needs pass over the hats of her citizens about three degrees south of the zenith; and so with all other wild people on that parallel, the world round. Vega, of course, is one of the "fixed-stars," and I have paused on these dry details to enforce the realization, that fixedness and daily seeming motion are not anomalous. Compared with each other, as respects their relative positions, and as seen by every eye less critical than that of the cultured astronomer, the fixed-stars remain for ages!

"As silent, as still and as changeless as death."

It is only we, the denizens of Mother Earth, who go wheeling on our annual circuit, presenting daily our faces to all the meridians of the skies, as well as successively projecting our own Father, the Sun, once during each year into juxtaposition with every meridian; that so complicates the positions on the stellar vault, relatively to the sun and earth, as to puzzle those who only casually observe and make them marvel that ought so shifting with the seasons, so changeable in their positions on the brow of night, should ever be termed "fixed" or viewed as stationary.

But a little thought will teach us all, as it has taught the amateurs of science, that our own unsteady footstool is the cause of the varied appearances that so perplex us.

To always find Vega, then, let us add: In April and May, about nine o'clock in the evening, when the Great Bear and the pointers appear above the Pole-star, Vega is low down and rising in the north-east. At the same hour during July and August, with the "Bear" to the westward of the Pole-star, she is rising correspondingly higher in the north-east, and in October and November (Bear low in the north) our gem of the night is near to the zenith.

And now, on Christmas Eve, with thousands of distant suns, sparkling, perhaps, over glittering wastes of snow, warm ye for a minute, oh favored ones, your warm firesides of social cheer and feasting, and bow to her in the north-west as she rides her descending silver car half way down the other vault. There, at the same season, has she calmly glittered, ages before "the morning stars sang together"—yes, coeval with the times when the "bands of Orion" were welded, or the "sweet influences of the Pleiades" shed abroad upon the earth.

There the "wise men of the East" saw and admired her beams, and by her placid loveliness were cheered the lonely night-watches of the Chaldean shepherd.

Test bow and ask of her: "Oh! queen of stars, tell us, we pray thee, in the abounding glory of a sun (as science reveals) far more mighty than our own, what dost thou in thy train of planetary worlds, o globe so ripened by thy glorious rays, that molds both thee and us—thou Presence, that molds both thee and us—hast thou one wherein knowledge so prevails and divine law is so revered, that the Fland of Intemperance finds no prey—and man's inhumanity to man ceases to make countless thousands mourn?"

And you, ye outcast, this night, perhaps, suffering with cold and hunger, should you chance to note the calm glitter of this silver star, let us pray you—be you wronged or wronging, sinners or sinned against—let those ever steady rays chide you into the right on the one hand, or comfort you with the assurance on the other, that no law exists more certain than the law of compensation, and that yours shall ultimately be, oh afflicted ones, the more abounding and eternal weight of joy and gladness of heart.

Pardon me, dear readers of the JOURNAL, for this poor illustration, that we may all ways find in the study of the stars a quiet and ceaseless inspiration—an exaltation of mind, whose tendency is toward the love of the good, the true, the beautiful and the abiding. They who dwell often under the influence of this inspiration, learning of the greatness, the steadiness, and the harmony prevailing above all narrow and inharmonious things, while the mythical fables of the past and the hurtful dogmas, and inventions of ignorant men, still lingering, vanish from their minds like the chaff from the "shelling-bill." But the thought of adding more of the particulars concerning this beautiful sample star. It is the lucida, the brightest member of the constellation Lyra—the Harp.

Mythology teaches that this is the harp of Orpheus translated to the skies. He who was so skilled in music that when visiting Tartarus (the land of the dead) to recall his wife, Eurydice, his strains had power to quiet the terrible guardian-dog, Cerberus, to suspend the torments of that fabulous region and charm even the infernal deities themselves. He accordingly prevailed upon Proserpine, the Queen, to surrender Eurydice on condition that he would not look at her until out of their dominions. But alas!

"For near the confines of ethereal light,
And longing for the glimmering of a sight,
The unwary lover cast a look behind.
Forgetful of the law, nor master of his mind,
Straight all his hopes expired in empty smoke,
And his long toils were forfeit for a look."

This much of the mythical for the entertainment of the curious. What now does science reveal concerning our sample star? That her distance from us is immense goes without question; but so awfully distant is she as to be yet beyond accurate measurement. It is put down in the books at eighteen years of light passage at the rate of 180,000 miles per second, and this is more probably an under than an over estimate. This vast distance is about equivalent to a railroad journey of twenty-eight millions of years at the rate of one thousand miles per day of ceaseless running, and is far more than the mind can grasp.

According to intelligent estimates our sun, at the distance of Vega, would not shine nearly so bright as she, and his great inferiority to her becomes a rational conclusion.

The very formation of a sun involves, according to the best received theories of development, the throwing off of attendant bodies as illustrated in our own home planetary system. As to how many cooled and ripened planets Vega may hold, under the command of her immense power of gravity, to be warmed and fertilized by her genial rays into the development of life, animal and spiritual, no one can tell; but one single attendant of her is known to almost every telescopic—an attendant that must itself be a secondary sun to appear visible so far. The writer of this missive has seen two, and others with larger telescopes have glimpsed more, less distant ones. So it amounts to certainty that this sample star is a mighty center of abounding life, an appropriate illustration that all other stars are suns, in a measure similarly endowed, and ordained for the same grand uses.

Vega is well worthy of remark in another sense. The imaginary axis of old Earth is very slowly rocking, like a dying top, and consequently our celestial "Pole" is describing a circle in the heavens around the pole of the ecliptic. In about twelve thousand years (A. D. 13,885), on Christmas eve our present polar point, having passed away from what is now the pole-star, will have reached the vicinity of Vega and she will have become the guide of the mariner upon the ocean, the caravan driver upon the desert. A few words now concerning the vicinity of Vega:

Near by, in the same constellation, appear to the unaided eye two comparatively small stars, most likely far beyond her of whom we have been treating. One of them, the telescope reveals to be a "double star," of which there are many in the Heavens, forming stellar systems wherein the members revolve, each around their common centre of gravity. In very long periods, indicating that while appearing as one to the naked eye, they are really very far asunder. The inhabitants of the planetary worlds that must needs attend each of these double suns, of course enjoy the light and beauty of two suns in constantly varying positions and splendor.

The other of the two smaller stars near Vega, is revolved by the telescope into a double pair, or, as it is termed, a quadruple star. The individuals of each pair revolve around each other, as above, one pair of them in about 2,000 years; the other in about 1,000 years; while, strange to say, the pairs themselves, each as a united couple, appear to be describing orbits around the common centre of gravity of the whole, once in "something less than a million years." How almost infinitely distant must that system be from us, when the orbit of its revolution of one million years appears to our eyes as but a point! There is the ringed nebula and other marvels in the vicinity of the constellation Lyra; but I have said enough. The sky is full of marvels when the glare of sunlight is shrouded by the body of the earth, and the darkness of night opens to us the glory and the infinitude of the Heavens.

Let us, dear readers of the JOURNAL, remember our birthright, and that the mental and spiritual power that can grasp and contemplate these infinitudes, must needs itself be indestructible. Let us turn to them whenever tempted to aught that is unworthy of us, and gather thence our inspiration and our strength.

Let us be more and more impressed with the thought that this infinitude of worlds is inhabited by creatures of a similar order to ourselves, endowed with the capacity of unending growth and abilities for the attuning of ever unfolding harmonies and uses.

Our business in this world is to subdue and to order it in perfect accord with the Divine harmony.

A grand outwaid, yet abiding sample and expression of Divine order, is open to our eyes in the Heavens above. When we pass to the inner life we shall perceive it yet more and more grandly.

"Ye are born of the star beams, Oh! children of God."

HEREDITY OF THE MEMORY.

H. N. VALIN, M. D.

Certainly one of the most valuable contributions to the science of the mind is the treatise on "Heredity," by Th. Ribot, in which all forms of inheritance are reduced to definite laws; and a flood of light is thrown on phenomena of mental heredity which were formerly relegated to the limbo of superstitions. This author looks upon memory as "an incipient habit," in which I fully agree, and as habits are most commonly transmitted by inheritance we should expect memories also to be transmitted in many cases. The same argument is applicable to memory which is thus applied to the intellect by the same author.

"Intellect is a function whose organ is the brain; the brain is transmissible, as is every other organ, the stomach, the lungs, and the heart; the function is transmissible with the organ; therefore intellect is transmissible with the brain." However, Ribot comes to the conclusion that "when we search history or medical treatises for facts to establish the heredity of the memory in its individual form, we meet with little success." Indeed he fails of mentioning a single case of such inheritance, and only gives instances where the power for remembering (not the memories themselves) has been transmitted. I will, therefore, contribute one example of the inheritance from parent to child of a memory of language.

E. D. is a little girl aged fifteen months. She is bright and healthy although rather delicate. She has blue eyes and auburn hair, but her hair was long and black at birth. Her father is a French Canadian, and has black hair and blue eyes, while her mother is an American of German descent. E. D. has inherited most of the features of her father, even some anomaly in the motions of the lips, the same shape of the nose, a peculiar way of fixing the eyes, and of joining the hands; his peculiar mode of laughing; besides pronounced tastes for half a dozen articles of diet which her father likes and her mother dislikes. Again, from the time she was six months of age, she has always turned away any toy, dolls and the like, for a book, the father being an ardent student. These are all common points of observation with which many fathers and mothers are quite familiar, and as Ribot shows, heredity from father to daughter, or mother to son, is the most frequent, but we now arrive at the main facts of the case.

This little girl has heard but two languages spoken to her, German and English by both parents and the servant; the first word she ever spoke was *maman* when five months old. Her first words of assent and dissent were *oui* and *non* when eight months of age, and she does not yet know *yes* or *no*, though she seems to have forgotten *oui*. When a

year old she was presented with a poodle dog named *Venus*, which she called *Nanan*. About the same age she used freely the words *bon* and *pus*.

I could cite more such words, each of which she used occasionally and always appropriately for several weeks, but ultimately forgot. Now, these six words are French, and the very ones that her father is likely to have exclusively used when a babe. The *u* of the last word was sounded as in French, of course, and so were the nasal sounds of *non* and *Nanan*, a feat impossible for her mother to accomplish. The first and last of the words quoted should be spelled *maman* and *pus*, but the pronunciation, when spelled as above, gives the French Canadian dialect as spoken by that little girl, and their meaning is: *Mamma*, yes, no, candy, good, and no more. *Nanan* must have been suggested by *Venus*, but it is, all the same, one of the very first words a French child talks.

She said papa when seven months of age, but that word is French as well as German and English. Her first German words, of which language she hears the most, were *haben* and *nehmen*, which she first said when eight months old, and now that she is starting to talk German a little, she says *gib mich*, instead of *haben* for let me have. She also firstly said *essen* for *essen*, to eat; but that was more probably a combination of English with German than low German. Any one that is not already greatly prejudiced will be hereby convinced that the heredity of the memory of language is a fact, and this solves the problem, is language more easily learned by one whose ancestors spoke that language in the affirmative. For, in the above instance, the child who started talking French when less than six months old, and can hardly talk a few words of German now that she is fifteen, would certainly have learned the former language, which she thus knew from inheritance, far sooner than German or English. For those who would call my veracity in doubt, I am ready to produce two witnesses to the above facts which all came under my observation.

A case like this is of a nature to throw some light on the formation of languages. The modern schools of biology are inclined to the belief that language was primitively an imitation of sounds which conveyed as good a representation of natural sounds as picture-writing did of objects and events ("Tylor's Anthropology," Language). It is most probable that our earliest ancestors could only utter a few imitative sounds, but that these being transmitted, in some degree, by inheritance, enabled each successive generation to acquire more imitative sounds until articulate language became possible. And this must have contributed the most to the evolution of language among those races, like the American Indian or our Aryan ancestors, who had no fixed system of writing.

The inheritance of memory has been observed in the case of birds. Witness the often recorded fact that when telegraph wires are first erected in a country, a great many birds kill themselves by flying against the wires which they do not perceive, but those birds that survive, having been witnesses of these deaths, take better care to distinguish these wires and transmit to their descendants this "incipient habit," their power of observation, so that in the course of one or two years it is extremely rare for the progeny of these birds to fly against these same wires. This might receive a different explanation, but not one more to conform with the facts. At any rate the same fact in man is no longer to be questioned. Indeed far stranger instances of inherited memories have been observed in man, though the only author that I know of who mentions the subject is Chauncey Wright (Philosophical Discussions), who says of those dreams of strange places and events that often recur to one in his sleep, with the intimation of being familiar though never seen in a wakeful state—that they are inherited memories. Some writers are spoken of in the "Scientific American" (1875-1879), as believing in the transmission to the child *in utero* of some impressions made on the mother at the time. I know of personal observations which may prove of interest to my readers.

I reported, a couple of years ago before the Chicago Medical Society, the case of a child who was born with a very crooked nose, which anomaly was ascribed by the mother to the fearful impression made on her some time before by the sight of a man whose nose was half destroyed by a cancer; and medical literature and tradition abound in such instances, but I wish to speak from personal experience of one such strange case of mental heredity.

My mother was brought up and educated in a most romantic country village, which she revisited a few months before I was born. The first time that I visited it I remembered vividly having been there before. In fact I could tell at that time what next would follow in the scenery, and I argued with my relatives who were denying my former knowledge of that place; my mother having died when I was about nine months old, and I had not had any description of it from any one, nor conversed with any one in regard to the village scenery. For many years I wondered over this, at that time, inexplicable fact. I was twelve years old when this incident happened, and, as I was possessed of a good memory for places, I never could doubt that this was a plain case of the heredity of memory.

The next instance of the kind that I came across was one in the family of Mr. J. E. Lanou, a very intelligent and well informed man, with whom I resided while attending college in Burlington, Vt. Here a little girl had inherited so good a memory of an uncle, whose funeral had been attended by her mother, not long before this little girl's birth, that she could give a full description of him, and she knew his picture at once the first time that she ever saw it. The fourth case I heard of was one communicated to me by the manager of *Mind in Nature*, and is too valuable and interesting to be long left unreported by him.

Of the preceding only the first instance is a plain case of hereditary memory; the second and third cases seem of the same nature to me, but they may be cases of *maternal impressions*. Though analogous cases are often met with which are ascribed to certain disposition on the part of the mother having influenced the progeny before birth, most such cases are to be referred to peculiarities of character inherent not in the parents alone, but even in the grand-parents and transmissible by heredity.

Nevertheless, few physicians would deny maternal impressions in totality. Indeed, just as puppies, having a cat for foster-mother, have been known to wash cat fashion, their faces with their paws; just as a child brought up by strange parents takes on a great deal after them in its habits and features; so the influence of a mother over her progeny *in utero* may well extend to higher phenomena yet, for the relation is much closer and more direct. Such heredity is a sort of link between true heredity and the influence of education. In fact it is most

probable that a mother thinks for her child as well as she eats for it. The communication between the two need not be nervous, for it is protoplasmic, and protoplasm is endowed with the properties of all tissues; and such cases are not easily excluded from the laws of heredity, though here necessarily unilateral.—*Mind in Nature*.

Experiments in Psychical Research.*

Finding myself in a closely crowded circle of noisy and discordant people, and as usual in such an assembly, nothing personal falling to my share, I became after two hours of patient waiting, exceedingly weary. At length, I intended to withdraw quietly and brave the odium of disarranging the proceedings. A voice, however, spoke to my unuttered thoughts, "Stand up and it will rest you." As a turbulent guitar was at the time furiously circling around, just above our heads, I hesitated somewhat to put myself in its way. Nevertheless, being reassured by the voice, I silently stood up, and when the instrument came to my neighbor on the right, it tapped her on the head, and rising up, passed over me, ruffling my hair, and descended to the person on my left. This was repeated three times. No human adroitness could have compassed this feat in the profound darkness. The voice had kept faith with me.

On several occasions a large and strong hand grasped mine, and a man's voice apparently, talked to me as a moral philosopher, sometimes as a humorist, and occasionally sung very loudly in a deep bass voice. No degree of suspicion could refer the grasp of this hand, to the medium's soft and plump fingers. If not phenomenal it was the work of a confederate. To exclude the possibility of any such being present, or of any children being introduced, some friends invited Mrs. Lord to spend a week with them. She came alone two hundred miles, and no one was present at the sances, but those vitally interested in knowing the exact truth. Yet there was my genial friend, as strong, as wise and as musical as ever, and there too, were children with hands, wrists and arms no larger than babies.

Long ago when I was very young, a valuable picture was missing from my father's house. Forty years afterwards I recognized the picture and succeeded in purchasing it. Taking it home and cleaning off the accumulated dust, I satisfied myself beyond any possible doubt as to the identity of the picture. In a sance that I attended, a voice purporting to come from the gentleman at whose death my father had inherited the picture, and for whom I had been named, stated that he was present, and on my asking for some evidence of this besides his bare word, went into the history of this painting he had once owned, who had given it to him, the manner, and through whom it had come to me, with the names of relatives in whose possession it had been, some of them dead for nearly a century.

A miniature had been in my possession for many years, and I had generally kept it sealed up, from an apprehension that it might fade. Having buttoned it up under my coat, I attended a sance, and after the light was extinguished, handed it to another person to give to the medium. She immediately exclaimed that a square box had been placed in her hands, but soon added that it was the picture of a beautiful young lady, not a photograph, with dark hair wound around her head in heavy masses; that she was about twenty years old at the time of painting (here a voice interrupted, giving the age as twenty-three); that the picture had come across the ocean (in fact it had crossed several times) and from the many Quakers she saw around, must have been painted in Philadelphia. She then gave the relationship to me, and the Christian name of the original. These particulars were exact and within my own knowledge, except the age, presumably, however, correct, as since ascertained from old family letters.

The preceding instances were generally within my own knowledge. It was a vital point to ascertain if that was a constant factor in a successful result, or if these correct communications came from an exterior intelligence governed by its own knowledge. For this purpose special experiments were arranged.

PRECONCERTED EXPERIMENTS.

The following instances attempt to determine if the intelligence possesses any knowledge that can only be in the scope of the mentality it assumes to be, and to obtain proof if possible that a subjective vision of a form presents the same appearance to the psychic, through her cerebral memory, in the presence of another investigator. The study of the visions of the psychic, in connection with the visible and audible effects accompanying them, will no doubt help us in determining their nature. I subjoin an instance which occurred, in illustration of my meaning.

A lady was being mesmerized for insomnia at her own house. Being on terms of intimacy with the family, I constantly visited at the place. On one occasion when the invalid was asleep, I saw another lady approaching the house, who was said to be a rapping medium. I called her in. On reentering the room, the somnambule was conversing, as she often did, with what appeared to be a vision of her mother. I asked her if her mother could reach my senses, by moving an object or by rapping. She replied in the affirmative after asking the vision.

"Where do you see your mother now?"

"Near the picture of General Monk."

"Ask her to rap on it."

The rappings at once came on the picture, sharp and loud swaying it two or three inches at each blow. Under such circumstances we cannot look upon a force which produces effects at a distance of fifteen feet from the nearest person, as a cerebral hallucination. On every occasion when I visited Mrs. Lord's circles, at intervals sometimes of five years, an intelligence purported to be present, giving the same name, and preserving not only the same tone of voice, but the same character of speech and action. It is constant in my experience, that when an individual is once assumed, it is preserved with great faithfulness. I procured the photograph of the person whose name was so constantly spoken, and placed it with a dozen others of the same sex and apparent age. Attending another circle, as soon as the light was extinguished, I secretly drew from my pocket the package of photographs, laid it on my knees, and when the intelligence announced itself, mentally requested it to pick out its own likeness.

The pictures were moved about, as if being examined, and one of them was held up, which I marked No. 1. Later in the evening I made the same request twice, and marked the card or cards held up 2 and 3. After the gas was lighted I found my figures 1, 2, and 3

*Some experiments in Psychical Research, principally through Mrs. Maud E. Lord, from an unpublished work, entitled "Human Impossibilities." A Psychical Study, by J. D. Featherstonhaugh.

on the same card. It was the right one, and each time had been held up, with the back towards me, thus escaping any injury from my pencil, to my very great satisfaction. This experiment was repeated with like success.

The medium did not know I was trying an experiment, and had never seen the picture of the original. In the darkness I could not distinguish between the photographs, and did not touch them when they were held up, except with the point of my pencil. This result forces on us the gravest question, and we cannot in common fairness try to shun it. Does the intelligence select in the intense darkness, each time the same picture, and the right one, by the recognition of its own likeness, as if invariably asserts, or is there any other reasonable cause for such a result?

I had accustomed the medium to the frequent repetition of a vision, and so constantly drew her attention to it, that she stated she perfectly remembered its appearance, and could select its likeness from any number of photographs. Placing ten pictures in her hand, I stood in such a position, that whilst viewing her proceedings I concealed my face. She discarded the first three or four, and without looking further, and refusing to do so when I urged her, gave me the right photograph of the vision she saw and described. Here, too, we must ask, how a person can identify, through her natural eye sight, a picture she had never before seen, of one she had never beheld in life, except as she insisted on a resemblance to the vision she experienced?

The following experiments were also intended, to determine, if possible, whether the visions of the psychic were due, in any degree, to a reality objective to her, although invisible to others. Mrs. Lord, so exceedingly short sighted, that she is practically blind beyond the distance of a few inches had described to me with remarkable accuracy a vision of striking grace and beauty, which I took pains to impress on her memory. She had also seen a photograph, which she at once recognized from the likeness to her vision.

Two years afterwards I saw her address in a paper published at a distant place, where I was altogether a stranger. I so arranged as to reach the place after dark, and at once went to the sance unknown to the medium or any other person present. The door stood open, as the night was warm and the circle was nearly formed. There was a feeble light in the back room, not nearly sufficient for the recognition of a face in the front. Being thoroughly disguised, I slipped in quietly and took a seat. The medium shortly entered, the doors were shut and we were in absolute darkness. When my turn came, with no possible reason to associate me with any vision, the medium stated, after some moments of perplexity and exclamations of impossibility "that she felt sure she had seen this spirit before, but could not understand what attracted it on the present occasion, or what it had to do with the gentlemen present; it had never come before except when a certain person was there, and then only with great difficulty and timidity. There must be some mistake." A voice apparently in the air, speaking simultaneously, assured her that she was not mistaken, that she had formerly seen this spirit and its photograph.

As I did not assent to any of the medium's descriptions (which were perfectly correct) she naturally lost patience with a sifter so unfair and obstinate, and giving me a parting shot by asking me if I was an "exposer," passed on to my next neighbor. Some moments afterwards whilst she was conversing with another person, a heavy hand was laid on my head and a man's voice spoke to me of some home matters, playfully adding that it would expose my pretense. Almost immediately a whispering was heard on the opposite side of the room, behind the medium's back, where there was more quiet, telling a gentleman sitting there, a stranger to me and the others, to announce aloud, "that the spirit's name was M. B.," which he accordingly did. This was the name.

(To be continued.)

How He Found the Error.

A Bookkeeper's Strange Experience on a Sunday Morning.

The head bookkeeper of one of the largest sewing-machine manufacturing companies in this city refuses to believe in occult philosophy, and is unable to account for an experience that he had some time ago. "In balancing my books," he said yesterday, "there appeared an error of \$5, insignificant enough in itself, but to a bookkeeper, as big as \$500 or \$5,000. Having five assistants, I set one of them at work to find out the mistake. He failed to discover it, and after three days I put another man on its track, then a third, a fourth, and at last, after a week, a fifth. They were all capable men, and searched diligently for the missing \$5, but were unable to find it. They worked together all the next week, but accomplished nothing. The figures stood as before, \$5 out of balance, and I then set to work myself. Night and day we pored over the big books, but still discovered no change. The matter began to annoy me exceedingly, for never before had I known such an experience.

"The third Sunday after the search was begun I got up late, after a sleepless night, and started out walking for exercise. My mind was on my books and I paid no attention to the direction I took. My surprise, therefore, was genuine when I found myself at the door of the company's office in Union Square, for I certainly had not intended to go there. Mechanically I put my hand in my pocket, drew out the key, opened the door, and went in. As if in a dream I walked directly to the office, where I turned the combination and unlocked the safe. There were the books, a dozen of them in a row. I did not consider for one moment which to pick up. It was by no act of volition on my part that my hand moved toward a certain one, and drew it from the safe. Placing it on the desk I opened it, my eye ran along the column of figures, and there before me, plain as day, was the missing \$5. I made a note of the page, put the book back in the safe and went home. It was then noon. I lay down and fell into a deep sleep, from which I did not wake until nine o'clock Monday morning. After a hearty breakfast I hastened to the office, feeling like a new man. It seemed as if a burden had fallen from me and I was walking on air. But when I reached the door I drew back. Had I been dreaming? No. There was the memorandum in my hand. Tremblingly I opened the book, and, sure enough, there was the error. I never told how I found it. I did not want to be laughed at, and then I was never certain that I was not dreaming that Sunday morning.—*New York Tribune*.

Horsford's Acid Phosphate.

VALUABLE MEDICINE.
Dr. W. H. PARMER, Toledo, O., says: "I have prescribed the 'acid' in a large variety of diseases, and have been amply satisfied that it is a valuable addition to our medicinal agents."

Woman and the Household.

BY HESTER M. POOLE.
(106 West 29th Street, New York.)

BEYOND.

We must not doubt or fear or dread that love for life is only given.
And, that the calm and sainted dead will meet estranged and cold in heaven.
O, Love were poor and vain indeed, based on so harsh and stern a creed.

True, that this earth must pass away, with all the stony worlds of light,
With all the glory of the day and calmer tenderness of night.
For in that radiant home can shine alone the immortal and divine.

Earth's lower things, her pride, her fame, her science, learning, wealth and power,
Slow growths that through long ages came or fruits of yesterday's hour,
Whose very glory must decay,--Heaven is too pure for such as they.

They are complete; their work is done. So let them sleep in endless rest.
Love's life is only here begun, nor is, nor can be, fully blessed
It has no room to spread its wings amid this crowd of meaner things.

Just for the very shadow thrown upon its sweetness here below,
The cross that it must bear alone, and bloody baptism of woe,
Crowned and completed through its pain, we know that it shall rise again!

So if its flame burn pure and bright, here where our air is dark and dense,
And nothing in this world of night lives with a living so intense,
When it shall reach its home at length--how bright its light! how strong its strength!

And while the vain, weak loves of earth (for such base counterfeit is above),
Shall perish with what gave them birth,--their graves are green and fresh, around,
No funeral song will need to rise, for the true love that never dies.

If, in my heart I now could fear, that, risen again we should not know
What was our life of life when here,--the hearts we loved so much below,
I would arise this very day and cast so poor a thing away.

But Love's no such soulless clod; living, perfected, it shall rise
Transfigured in the light of God and giving glory to the skies;
And that which makes this life so sweet, shall render Heaven's joy complete.

Adelaide A. Proctor.

ABOUT WOMEN.

Jennie Lind will sing in public next summer for the first time in twenty-two years. Her appearance will be for a charitable purpose.

Mrs. Elizabeth H. Saxon is doing a most effective temperance work in Texas. Her eloquence always carries her audiences with her.

Marie J. C. Becket has been elected an associate of the London Society for Psychical Research.

Miss Sallie Vick Hill of Macon, Miss., carried off the first honors at the State University at Oxford this year.

In Louisiana women may serve on school committees, but if the woman holding an office is married her husband must share it with her in all legal actions, in fact becomes the officer himself.

Mrs. Clara A. Young, who lives in Custer county, Nebraska, on a ranch twenty miles from town and forty from a railroad, edits a column weekly in the *Republican*, a paper published at Broken Bow.

Dr. Jennie McCowan declares that the first successful movement in the United States, in the direction of State sanitation, was instituted by a lady in Massachusetts.

Mrs. Sarah J. Nossel of Benavides, Texas, has invented a milk pan with a ventilated cover which also serves as a milk strainer, and with a tubular spout for the purpose of drawing the milk from the cream at the bottom of the pan instead of skimming it in the usual way. The cover also serves as a mould for curd cheese.

The Sun says that some interesting statistics of the world's population have just been published, by which it appears that women have a greater tenacity of life than men. Among insects the male perishes at a relatively earlier period. Female quadrupeds have more endurance than males. In the human race, despite the intellectual and physical strength of the man, the woman endures longest and will bear pain to which the strongest man succumbs. Zymotic diseases are more fatal to males, and more male children die than female. The proportion dying suddenly is one woman to seven men. One thousand and eighty men in the United States in 1870 committed suicide, to two hundred and eighty-five women. Intemperance, apoplexy, gout, affections of the heart and liver, are more fatal to males than females. Pulmonary consumption is more deadly to the latter. All old countries not disturbed by emigration, have a majority of females. Royal families show more daughters than sons. The Hebrew woman is exceptionally long lived, the colored man exceptionally short. The married state is favorable to prolongation of life among women.

Miss Kate Sanborn has made a collection of excellent examples of satire, epigram, and sprightly sayings contributed to literature by women, with the title, "The Wit of Women." She has also another volume, called, "The Vanity and Insanity of Genies."

We are informed that the former pension agent, extracts from those essay on Labor, lately appeared in these columns, Miss Ada C. Sweet, is to have the entire business management of a new electric invention in New York City, which secures an even temperature in rooms by means of an electric pneumatic apparatus that automatically shuts off or turns on heat, as the case requires. Miss Sweet has a larger salary than the pension office gave her, and is free from the annoyance of constant political maneuvering on the part of other persons to get her place.

At the late annual meeting of the Woman's Suffrage Association in Kansas, Mother Bleckdyke was called upon. Though unused to speaking in public, this good old soul, whom 30,000 soldiers call "Mother," talked in the following style:

"In the late rebellion women did about half the work. They sent their husbands and sons to the front; they filled the sanitary boxes; they nursed the wounded; they visited the hospitals and fields of battle. Let a pure, chaste woman go into camp and it makes a mark right off. Our sons need love and sympathy as well as our daughters, and our daughters as much as our sons. We want our boys and girls raised to respect and esteem each other. Confidence and trust in each other will make us wiser and better people."

"When the good women went to the front it cut a bigger swath among the hangers-on than the rebels mowed down of our men at Ft. Donaldson. Where was Mary Safford, then a young, delicate woman? Did she not stand at the dissecting table without flinching? Many ladies died at their posts. Women run the laundries and the diet kitchens. Gen. Sherman will tell you women did more to clear the scalawags away than the military did. And we have had some fighting to do since the war. We have been fighting intemperance. I have graduated in the Tombs of New York, where I was in the missions for seven years and I know that the majority of people who drink are of the higher classes."

The *Tribune* gave this account of the wife of the President of Hayti, at the time of her late visit to this country:

"Madame Salomon, the French wife of the black President of the Black Republic of Hayti, has exerted great influence on his career. Professor John M. Langston, late United States Minister to Hayti, related in her presence the other day, while she was here on her way home from Paris, the story of a speech made by her at a banquet in Port au Prince, which illustrates her force of character and power. The banquet was given to President Salomon by the business and commercial men of the Haytian metropolis to refute the reports spread by his enemies that the moneyed interests of his country were opposed to his administration. There was also talk that his rule meant French rule. Madame Salomon was toasted, and the President briefly returned thanks for her. As he closed, to everybody's surprise, Madame Salomon herself rose up, as she said to the banquet, wholly against custom, to say for herself how much she thanked them for their courtesy. She went on speaking for ten minutes, while she said in substance that, though a Frenchwoman by birth, she was Haytian by marriage, and that in her marriage to a black man she considered herself married to the whole race, identified with it in every respect, and bound by every tie to devote her life to Hayti and the black people. Her speech raised a round of applause, and brought a support to the President that strengthened him immensely and at once. Indeed, Professor Langston says, it put an end to all the cabals then existing in opposition to Salomon. Madame Salomon said to me in perfect English, but with great feeling: 'Something within me prompted me to speak. I could not have resisted if I would. But I trembled as I stood up, so that I thought I should fall, and when I sat down my hand shook like a leaf in a gale.'"

HARRIET MARTINEAU.

The *American Traveler* contains this excellent summary of this remarkable woman: "She was indefatigable in industry. On the staff of the *Daily News* she wrote 1,645 editorials, all on broad and vital subjects; she contributed nearly one hundred letters to the *New York Anti-Slavery Standard*; she wrote some two hundred papers for *Once a Week*. Her private letters are counted by thousands, and she has published more than thirty books."

Harriet Martineau was born in 1802 and died in 1876. She was thirty-two years of age when she came to America, and passed two years in studying its political life and sociology. Her personal friends included Emerson, Rev. Dr. Furness, Garrison, Webster, Clay, Calhoun, Judge Story, Margaret Fuller, Ellis Gray Loring, Maria Chapman, Elizabeth Peabody.

Her identification with the abolition party resulted in social ostracism. During the war of the rebellion she took an active part in defending the North. No cause for liberty or justice or human rights ever failed to meet from her a response. "It is by these heroic virtues that the character of Miss Martineau must be judged. She had truth rather than tenderness; justice rather than personal sympathy, moral standards rather than spiritual ideals. She was an accurate thinker, but always stopped short of any intuitive divination. Her literary tendencies were concrete and practical, rather than abstract and imaginative. Her efforts in fiction are scarcely above mediocrity, while, in a paper in the *Westminster Review*, on 'The Martyr Age of the United States,' she touched high water mark. To the reformer, all purely artistic, literary and social interests must be subservient to the one great interest of all--that of acting directly on the moral sense of the people. To that end Harriet Martineau was fitted, and in that was the supreme work of her life. It is useless to find fault with such a character for what it is not; to expect from a woman of this nature the poetic sensibility, the delicacy and insight, and the spiritual ideals of life. The positive nature strikes its path and brings to bear a directive power on persons and events. It has no range of affinities with the subtler influences and possible inspirations of the immaterial world. To Harriet Martineau all revelation and supernaturalism was a dead letter. She saw the visible, she worked with the material, she touched the tangible, but she had little tolerance for the higher world, not less real because invisible, whose existence had no reality to her. The great defect in her character was the absence of faith; her great virtue was a strict sense of the sacred rights of every human soul."

Magazines for December not Before Mentioned.

THE HOMILETIC REVIEW. (Funk & Wagnalls, New York.) The several departments are up to their usual standard of excellence this month. The editorial section is full of varied topics of current interest, and the year closes with a carefully prepared index for this volume.

THE INDEPENDENT PULPIT. (Waco, Tex.) Contents: Current Theology; Why Should We Avoid the Plain Truth? Practical Ethics; Loss and Gain; A Generous Letter; Orthodox Thunder; The Curse of Immorality; The American Secular Union; etc.

THE PLATONIST. (Thos. M. Johnson, Osceola, Mo.) This exponent of philosophic truth has for the month of August, just issued, the following table of contents: Boethius, translation; The Trismegist; Life of Plotinus; Elements of Theology; Iamblichus; The Tarot.

JOURNAL OF THE AMERICAN AKADEME. (Alexander Wilder, M.D., Orange, N.J.) Contents: With Charity to All; The Chinese and Their Philosophy; The American Akademie.

THE PANET. (D. Lothrop & Co., Boston.) The contents of this issue will be of interest to young readers, and the illustrations add much to the attractiveness of it.

JOHNSTON'S JOURNAL. (New York.) The November and December numbers of this monthly are before us and we find much of useful and instructive reading therein.

A million dollars, it is said, will weigh 1 1/2 tons in gold, 25 tons in subsidiary silver coin, 20 1/2 tons in standard silver coin, and 100 tons in nickels.

New Books Received.

TELL YOUR WIFE. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Price, paper cover, 50 cents.

ETHICAL CULTURE. By John W. Chadwick. Boston: Geo. H. Ellis.

THE THOUGHT OF GOD, in Hymns and Poems. By F. L. Hooper and W. C. Garnett. Boston: Roberts Bros.; Chicago: Janssen, McClurg & Co. Price, paper cover, 50 cents.

OUTLINE OF CHRISTIAN HISTORY. A. D. 50-1850. By Joseph Henry Allen. Boston: Roberts Bros.; Chicago: Janssen, McClurg & Co. Price, cloth, red edge, 75 cents.

FIVE MINUTES RECITATIONS. Selected and adapted by Walter K. Forbes. Boston: Lee & Shepard; Chicago: Janssen, McClurg & Co. Price, 50 cents.

THE DAWNING. A Novel. Boston: Lee & Shepard; Chicago: Janssen, McClurg & Co. Price, \$1.50.

A cigar-smoking doctor says that when other smokers ask him for a light he offers them a box of matches, and never a cigar. "Gentlemen suppose," said he, "that I do this because my own cigar is not well lighted. The real reason is that I wish to avoid the risk of contagion from any one disease out of the dozen or more which may be transmitted by putting the light into the mouth of an infected person have handed."

The New England Farmer says that farmers there have settled down to the conviction that the silo is a valuable auxiliary to the stock farmer, enabling him to become a little more independent than formerly of unfavorable weather for curing and preserving the crops grown. The Massachusetts farmer who cultivates forty-five acres has fodder enough on hand to winter fifty head of cattle, and will sell his best hay at \$3 a ton.

The fruit trees in Santa Barbara are being dug up and English walnuts planted in their stead.

The Art Age is the only art journal that gives special attention to the work of professional American artists. Besides other illustrations, it issues regularly an exquisite Forbes Photogravure, suitable for framing. Twenty-five cents a copy. Turner and Gillies Brothers, publishers, 75 Fulton street, New York.

Hood's Sarsaparilla has cured thousands of cases of rheumatism. This is abundant reason for belief that it will cure you. Try it.

ELY'S CREAM BALM
Cures the Head, Alleviates Inflammation, Heals Sores, Restores the Senses of Taste, Hearing & Smell. A quick Relief. A Positive Cure.

CREAM BALM
has gained an unenviable reputation, displacing all other remedies. A particle is applied into each nostril; no pain; agreeable to use. Price 50c, by mail or at drugstore for 10c. ELY'S BALM, 109 N. Wabash, St. Louis, Mo.

NO MORE ROUND SHOULDERS!
KNICKERBOCKER SHOULDER BRACE
and suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Shoulder Supporter for Ladies. No harness--simple--unlike all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-lined. Send chest button around the body. Address: **KNICKERBOCKER BRACE CO., Easton, Pa.** N. A. Johnson, Prop'r.

ELY'S CREAM BALM
Cures the Head, Alleviates Inflammation, Heals Sores, Restores the Senses of Taste, Hearing & Smell. A quick Relief. A Positive Cure.

CREAM BALM
has gained an unenviable reputation, displacing all other remedies. A particle is applied into each nostril; no pain; agreeable to use. Price 50c, by mail or at drugstore for 10c. ELY'S BALM, 109 N. Wabash, St. Louis, Mo.

NO MORE ROUND SHOULDERS!
KNICKERBOCKER SHOULDER BRACE
and suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Shoulder Supporter for Ladies. No harness--simple--unlike all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-lined. Send chest button around the body. Address: **KNICKERBOCKER BRACE CO., Easton, Pa.** N. A. Johnson, Prop'r.

ELY'S CREAM BALM
Cures the Head, Alleviates Inflammation, Heals Sores, Restores the Senses of Taste, Hearing & Smell. A quick Relief. A Positive Cure.

CREAM BALM
has gained an unenviable reputation, displacing all other remedies. A particle is applied into each nostril; no pain; agreeable to use. Price 50c, by mail or at drugstore for 10c. ELY'S BALM, 109 N. Wabash, St. Louis, Mo.

NO MORE ROUND SHOULDERS!
KNICKERBOCKER SHOULDER BRACE
and suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Shoulder Supporter for Ladies. No harness--simple--unlike all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-lined. Send chest button around the body. Address: **KNICKERBOCKER BRACE CO., Easton, Pa.** N. A. Johnson, Prop'r.

ELY'S CREAM BALM
Cures the Head, Alleviates Inflammation, Heals Sores, Restores the Senses of Taste, Hearing & Smell. A quick Relief. A Positive Cure.

CREAM BALM
has gained an unenviable reputation, displacing all other remedies. A particle is applied into each nostril; no pain; agreeable to use. Price 50c, by mail or at drugstore for 10c. ELY'S BALM, 109 N. Wabash, St. Louis, Mo.

NO MORE ROUND SHOULDERS!
KNICKERBOCKER SHOULDER BRACE
and suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Shoulder Supporter for Ladies. No harness--simple--unlike all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-lined. Send chest button around the body. Address: **KNICKERBOCKER BRACE CO., Easton, Pa.** N. A. Johnson, Prop'r.

ELY'S CREAM BALM
Cures the Head, Alleviates Inflammation, Heals Sores, Restores the Senses of Taste, Hearing & Smell. A quick Relief. A Positive Cure.

CREAM BALM
has gained an unenviable reputation, displacing all other remedies. A particle is applied into each nostril; no pain; agreeable to use. Price 50c, by mail or at drugstore for 10c. ELY'S BALM, 109 N. Wabash, St. Louis, Mo.

NO MORE ROUND SHOULDERS!
KNICKERBOCKER SHOULDER BRACE
and suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Shoulder Supporter for Ladies. No harness--simple--unlike all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-lined. Send chest button around the body. Address: **KNICKERBOCKER BRACE CO., Easton, Pa.** N. A. Johnson, Prop'r.

ELY'S CREAM BALM
Cures the Head, Alleviates Inflammation, Heals Sores, Restores the Senses of Taste, Hearing & Smell. A quick Relief. A Positive Cure.

CREAM BALM
has gained an unenviable reputation, displacing all other remedies. A particle is applied into each nostril; no pain; agreeable to use. Price 50c, by mail or at drugstore for 10c. ELY'S BALM, 109 N. Wabash, St. Louis, Mo.

NO MORE ROUND SHOULDERS!
KNICKERBOCKER SHOULDER BRACE
and suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Shoulder Supporter for Ladies. No harness--simple--unlike all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-lined. Send chest button around the body. Address: **KNICKERBOCKER BRACE CO., Easton, Pa.** N. A. Johnson, Prop'r.

ELY'S CREAM BALM
Cures the Head, Alleviates Inflammation, Heals Sores, Restores the Senses of Taste, Hearing & Smell. A quick Relief. A Positive Cure.

CREAM BALM
has gained an unenviable reputation, displacing all other remedies. A particle is applied into each nostril; no pain; agreeable to use. Price 50c, by mail or at drugstore for 10c. ELY'S BALM, 109 N. Wabash, St. Louis, Mo.

NO MORE ROUND SHOULDERS!
KNICKERBOCKER SHOULDER BRACE
and suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Shoulder Supporter for Ladies. No harness--simple--unlike all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-lined. Send chest button around the body. Address: **KNICKERBOCKER BRACE CO., Easton, Pa.** N. A. Johnson, Prop'r.

ELY'S CREAM BALM
Cures the Head, Alleviates Inflammation, Heals Sores, Restores the Senses of Taste, Hearing & Smell. A quick Relief. A Positive Cure.

CREAM BALM
has gained an unenviable reputation, displacing all other remedies. A particle is applied into each nostril; no pain; agreeable to use. Price 50c, by mail or at drugstore for 10c. ELY'S BALM, 109 N. Wabash, St. Louis, Mo.

NO MORE ROUND SHOULDERS!
KNICKERBOCKER SHOULDER BRACE
and suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Shoulder Supporter for Ladies. No harness--simple--unlike all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-lined. Send chest button around the body. Address: **KNICKERBOCKER BRACE CO., Easton, Pa.** N. A. Johnson, Prop'r.

ELY'S CREAM BALM
Cures the Head, Alleviates Inflammation, Heals Sores, Restores the Senses of Taste, Hearing & Smell. A quick Relief. A Positive Cure.

CREAM BALM
has gained an unenviable reputation, displacing all other remedies. A particle is applied into each nostril; no pain; agreeable to use. Price 50c, by mail or at drugstore for 10c. ELY'S BALM, 109 N. Wabash, St. Louis, Mo.

NO MORE ROUND SHOULDERS!
KNICKERBOCKER SHOULDER BRACE
and suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Shoulder Supporter for Ladies. No harness--simple--unlike all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-lined. Send chest button around the body. Address: **KNICKERBOCKER BRACE CO., Easton, Pa.** N. A. Johnson, Prop'r.

ELY'S CREAM BALM
Cures the Head, Alleviates Inflammation, Heals Sores, Restores the Senses of Taste, Hearing & Smell. A quick Relief. A Positive Cure.

CREAM BALM
has gained an unenviable reputation, displacing all other remedies. A particle is applied into each nostril; no pain; agreeable to use. Price 50c, by mail or at drugstore for 10c. ELY'S BALM, 109 N. Wabash, St. Louis, Mo.

NO MORE ROUND SHOULDERS!
KNICKERBOCKER SHOULDER BRACE
and suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Shoulder Supporter for Ladies. No harness--simple--unlike all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-lined. Send chest button around the body. Address: **KNICKERBOCKER BRACE CO., Easton, Pa.** N. A. Johnson, Prop'r.

ELY'S CREAM BALM
Cures the Head, Alleviates Inflammation, Heals Sores, Restores the Senses of Taste, Hearing & Smell. A quick Relief. A Positive Cure.

CREAM BALM
has gained an unenviable reputation, displacing all other remedies. A particle is applied into each nostril; no pain; agreeable to use. Price 50c, by mail or at drugstore for 10c. ELY'S BALM, 109 N. Wabash, St. Louis, Mo.

NO MORE ROUND SHOULDERS!
KNICKERBOCKER SHOULDER BRACE
and suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Shoulder Supporter for Ladies. No harness--simple--unlike all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-lined. Send chest button around the body. Address: **KNICKERBOCKER BRACE CO., Easton, Pa.** N. A. Johnson, Prop'r.

ELY'S CREAM BALM
Cures the Head, Alleviates Inflammation, Heals Sores, Restores the Senses of Taste, Hearing & Smell. A quick Relief. A Positive Cure.

CREAM BALM
has gained an unenviable reputation, displacing all other remedies. A particle is applied into each nostril; no pain; agreeable to use. Price 50c, by mail or at drugstore for 10c. ELY'S BALM, 109 N. Wabash, St. Louis, Mo.

NO MORE ROUND SHOULDERS!
KNICKERBOCKER SHOULDER BRACE
and suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Shoulder Supporter for Ladies. No harness--simple--unlike all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-lined. Send chest button around the body. Address: **KNICKERBOCKER BRACE CO., Easton, Pa.** N. A. Johnson, Prop'r.

ELY'S CREAM BALM
Cures the Head, Alleviates Inflammation, Heals Sores, Restores the Senses of Taste, Hearing & Smell. A quick Relief. A Positive Cure.

CREAM BALM
has gained an unenviable reputation, displacing all other remedies. A particle is applied into each nostril; no pain; agreeable to use. Price 50c, by mail or at drugstore for 10c. ELY'S BALM, 109 N. Wabash, St. Louis, Mo.

NO MORE ROUND SHOULDERS!
KNICKERBOCKER SHOULDER BRACE
and suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Shoulder Supporter for Ladies. No harness--simple--unlike all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-lined. Send chest button around the body. Address: **KNICKERBOCKER BRACE CO., Easton, Pa.** N. A. Johnson, Prop'r.

ELY'S CREAM BALM
Cures the Head, Alleviates Inflammation, Heals Sores, Restores the Senses of Taste, Hearing & Smell. A quick Relief. A Positive Cure.

CREAM BALM
has gained an unenviable reputation, displacing all other remedies. A particle is applied into each nostril; no pain; agreeable to use. Price 50c, by mail or at drugstore for 10c. ELY'S BALM, 109 N. Wabash, St. Louis, Mo.

NO MORE ROUND SHOULDERS!
KNICKERBOCKER SHOULDER BRACE
and suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Shoulder Supporter for Ladies. No harness--simple--unlike all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-lined. Send chest button around the body. Address: **KNICKERBOCKER BRACE CO., Easton, Pa.** N. A. Johnson, Prop'r.

ELY'S CREAM BALM
Cures the Head, Alleviates Inflammation, Heals Sores, Restores the Senses of Taste, Hearing & Smell. A quick Relief. A Positive Cure.

CREAM BALM
has gained an unenviable reputation, displacing all other remedies. A particle is applied into each nostril; no pain; agreeable to use. Price 50c, by mail or at drugstore for 10c. ELY'S BALM, 109 N. Wabash, St. Louis, Mo.

NO MORE ROUND SHOULDERS!
KNICKERBOCKER SHOULDER BRACE
and suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Shoulder Supporter for Ladies. No harness--simple--unlike all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-lined. Send chest button around the body. Address: **KNICKERBOCKER BRACE CO., Easton, Pa.** N. A. Johnson, Prop'r.

ELY'S CREAM BALM
Cures the Head, Alleviates Inflammation, Heals Sores, Restores the Senses of Taste, Hearing & Smell. A quick Relief. A Positive Cure.

CREAM BALM
has gained an unenviable reputation, displacing all other remedies. A particle is applied into each nostril; no pain; agreeable to use. Price 50c, by mail or at drugstore for 10c. ELY'S BALM, 109 N. Wabash, St. Louis, Mo.

NO MORE ROUND SHOULDERS!
KNICKERBOCKER SHOULDER BRACE
and suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Shoulder Supporter for Ladies. No harness--simple--unlike all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-lined. Send chest button around the body. Address: **KNICKERBOCKER BRACE CO., Easton, Pa.** N. A. Johnson, Prop'r.

ELY'S CREAM BALM
Cures the Head, Alleviates Inflammation, Heals Sores, Restores the Senses of Taste, Hearing & Smell. A quick Relief. A Positive Cure.

CREAM BALM
has gained an unenviable reputation, displacing all other remedies. A particle is applied into each nostril; no pain; agreeable to use. Price 50c, by mail or at drugstore for 10c. ELY'S BALM, 109 N. Wabash, St. Louis, Mo.

NO MORE ROUND SHOULDERS!
KNICKERBOCKER SHOULDER BRACE
and suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Shoulder Supporter for Ladies. No harness--simple--unlike all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-lined. Send chest button around the body. Address: **KNICKERBOCKER BRACE CO., Easton, Pa.** N. A. Johnson, Prop'r.

ELY'S CREAM BALM
Cures the Head, Alleviates Inflammation, Heals Sores, Restores the Senses of Taste, Hearing & Smell. A quick Relief. A Positive Cure.

CREAM BALM
has gained an unenviable reputation, displacing all other remedies. A particle is applied into each nostril; no pain; agreeable to use. Price 50c, by mail or at drugstore for 10c. ELY'S BALM, 109 N. Wabash, St. Louis, Mo.

NO MORE ROUND SHOULDERS!
KNICKERBOCKER SHOULDER BRACE
and suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Shoulder Supporter for Ladies. No harness--simple--unlike all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-lined. Send chest button around the body. Address: **KNICKERBOCKER BRACE CO., Easton, Pa.** N. A. Johnson, Prop'r.

ELY'S CREAM BALM
Cures the Head, Alleviates Inflammation, Heals Sores, Restores the Senses of Taste, Hearing & Smell. A quick Relief. A Positive Cure.

CREAM BALM
has gained an unenviable reputation, displacing all other remedies. A particle is applied into each nostril; no pain; agreeable to use. Price 50c, by mail or at drugstore for 10c. ELY'S BALM, 109 N. Wabash, St. Louis, Mo.

NO MORE ROUND SHOULDERS!
KNICKERBOCKER SHOULDER BRACE
and suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Shoulder Supporter for Ladies. No harness--simple--unlike all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-lined. Send chest button around the body. Address: **KNICKERBOCKER BRACE CO., Easton, Pa.** N. A. Johnson, Prop'r.

ELY'S CREAM BALM
Cures the Head, Alleviates Inflammation, Heals Sores, Restores the Senses of Taste, Hearing & Smell. A quick Relief. A Positive Cure.

CREAM BALM
has gained an unenviable reputation, displacing all other remedies. A particle is applied into each nostril; no pain; agreeable to use. Price 50c, by mail or at drugstore for 10c. ELY'S BALM, 109 N. Wabash, St. Louis, Mo.

NO MORE ROUND SHOULDERS!
KNICKERBOCKER SHOULDER BRACE
and suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Shoulder Supporter for Ladies. No harness--simple--unlike all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-lined. Send chest button around the body. Address: **KNICKERBOCKER BRACE CO., Easton, Pa.** N. A. Johnson, Prop'r.

ELY'S CREAM BALM
Cures the Head, Alleviates Inflammation, Heals Sores, Restores the Senses of Taste, Hearing & Smell. A quick Relief. A Positive Cure.

CREAM BALM
has gained an unenviable reputation, displacing all other remedies. A particle is applied into each nostril; no pain; agreeable to use. Price 50c, by mail or at drugstore for 10c. ELY'S BALM, 109 N. Wabash, St. Louis, Mo.

NO MORE ROUND SHOULDERS!
KNICKERBOCKER SHOULDER BRACE
and suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Shoulder Supporter for Ladies. No harness--simple--unlike all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-lined. Send chest button around the

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO.

By JOHN O. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.
 One Copy 1 year, \$1.30.
 6 months, \$1.25.

SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to JOHN O. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Apage Line. Reading Notice 40 cents per line.

Lord & Thomas, Advertising Agents, McCormick Block, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, January 2, 1886.

The Signs of the Times.

A new departure has taken place in a number of Protestant Episcopal churches of New York City. The holding of mission services in twenty-two edifices at one time, for the purpose of a revival of religious interest is something which is looked upon with divided feelings by laity and clergy.

The inspiration for such a movement was brought from England by the Rev. W. H. M. H. Aitken, who is trying to engraft upon the American church the methods of the church of the mother country. That clergyman is described as a large, full-bearded man, and like Moody and Sankey seems endowed with great magnetic power. In fact, we may regard his effort as a kind of revivalism similar to theirs, and differing from it principally as the standard and polity of the Episcopal and Methodist churches differ.

Mr. Aitken has worked as "missioner," with marked success for the past three years, in the large business centers of England, and has, without doubt, created some interest in New York. How much is due to mere curiosity, at the innovation within the staid Episcopal pulpit, and how much to a new influx of spiritual power, remains to be seen. He has an able assistant in the Rev. W. S. Rainsford, rector of St. George, notable as the church in which Dr. Tyng ministered during so many years, as well as in other men of perhaps equal note. His chief assistant, Rev. Mr. Stevens, came with him from abroad.

One or the other of these two clergymen have held daily services in Trinity church, at the head of Wall street, and the large structure has been nearly filled with business men of the first position in the community. There are three or four services daily in the other churches which have been set apart for this purpose. In the up-town churches special efforts have been made to gather in the poor, or those who have not been, in the habit of attending places of worship on Sunday.

In these churches, the rector gives the entire charge of the service to the missioner, sometimes himself, taking a mission in another parish. Among those from a distance are Bishop Tuttle of Utah, a clergyman from Quebec, one from Baltimore, and others from towns nearer the city. Several Englishmen have also come over since they were first established.

The Rev. B. F. DeCosta has explained at length, some of the reasons of the new movement, in a sermon from which we extract the following:

"A remarkable change has taken place in the spirit of the church. If the men of the last century could return they would view the situation with surprise. The position of the church is, upon the whole, somewhat surprising to those who have been wont to view everything from a traditional point of view. The truth is that deadness and stagnation are a thing of the past, and the church to-day is one of the most important factors of society and is assuming a position of leadership in the most important forms. One by one new movements are being introduced. The coming movement which has attracted so much public attention is one of these, and there is no movement of more importance than one of this kind. Some even may ask, 'What is a mission?' This is a broad theme—a movement like this extending into many departments and affecting many interests. The mission means vastly more than an increased religious interest. It lies beyond the establishment of the feeble in the faith. It is a meeting which covers not only the moral and spiritual but the temporal interests of the people.

"First, it means nullification of religious truth. Otherwise how can we explain the fact that those who stood apart for long years are united? It is a mission that buries together all parties and all creeds. In the olden time it made no difference in what tongue the word of God was preached; it was received with a common interpretation. We have only to take away the names of dead high churchmen, low churchmen, advanced churchmen, common-place and aesthetic churchmen and we all stand together on the same level. It means unification of sentiment and a true beginning of solid preparation for future work. If those who go about the city looking for excitement will come to the meeting which will come to the wrong place. Religion is not excitement. The ocean is not a ocean because huge waves are rolled up in a storm. The mission is needed because there is a large class of refined people, who have ceased to be, or never have been church-goers. We want to reach all of these people. Another reason is the large number of formal communicants, who attend regularly to their church duties, but do so in a purely formal manner. The irregular of the young men of our well-to-do families is another reason why this mission should be started. Then the evils in the life of men and women in fashionable society furnish another reason for its advancement. Fashion is their goddess; but we want to smite the goddess a death-dealing blow. The feeble recognition on the part of masters and mistresses of the need of church attendance by their servants, resulting largely from a want of care for spiritual welfare of servants, is also a need for its establishment. An increase of charity, a reaching out after a larger amount of Christian brotherhood requires the advancement of this mission, and thus the committee in charge has placed that upon the list of reasons. The huddling of the two classes, rich and poor, by themselves in churches is another evil that we want to abolish. The rich man is only to be found up town; the poor in the churches downtown. What we want to do is to establish free churches up-town, down-town, east and west, so that the rich and poor can come together, the Lord being the Father of them all. What we want in the church is more of Christian brotherhood, a carrying out of the creed."

To a looker-on, it would seem this clergyman is more smitten with a sense of the deadness of spiritual life among communicants, than he would have his hearers believe. Evidently the Protestant Episcopal Church is in need of a new and profound inspiration; one which shall trouble the waters that seem but a stagnant pool.

It also seems as if the aim of the missioners was toward a larger and broader religious faith. There is no hint of theological dogma, no thundering of wrath and damnation. Mr. Aitken's first sermon in Trinity, was on the topic, "Is Life Worth Living?" His reasoning was purely ethical and spiritual, as distinguished from theological. There is also significance in this desire for unity expressed in the extract we quote. It certainly indicates a great change in the attitude of the ministry under consideration, and one which is exceedingly significant.

Charles H. Foster.

We announced last week the death of that remarkable medium, Charles H. Foster. From the various accounts of his career as a medium, we glean the following from the New York Tribune. A former friend of Mr. Foster gives in that paper some interesting reminiscences of the medium. On one occasion Charles B. Thorne, the actor, Foster and the reporter were sitting in the medium's luxuriously furnished apartments in Twenty-sixth street one rainy Sunday evening in December, about twelve years ago. Sunday night was dull then, which fact Foster, a thorough cosmopolitan, was deploring, insisting particularly that the theaters should be open. This point Thorne was strenuously opposing, affirming that independent of the morality of things, actors, like the remainder of the world, were entitled to one day's rest out of seven. Suddenly they heard a vigorous ring at the door bell. They were startled a little on account of the strength and violence of the ring.

"Don't bother," said Foster cheerily, "I've given orders to admit no one. Like an actor (here he smiled at Thorne), I suppose I have the right to one day of rest."

Even as he spoke a tall powerful middle-aged man of a most unmistakable seafaring aspect, strode into the room. It was plain that he had pushed by the servant. The manner of the man was disturbed and a little wild.

"Which of you is Mr. Foster?" said he, surveying us anxiously.

"My name is Foster," said the medium courteously. "Take a seat. What can I do for you?"

The stranger dropped into a seat, the steam arising from his clothes. Although it was raining, he carried no umbrella, and after mopping his brow with a huge silk, colored handkerchief, began:

"I'm awfully bothered in my mind, and I've come all the way from New Bedford to see you. I want you to tell me something. The ship Osprey sailed from this port—"

"Hold," said Foster, "don't say anything more. I know what you want to know."

The tone of his voice was utterly unlike him—abrupt and agitated. He was staring steadfastly, not at the visitor but over his head into vacancy. This lasted only a moment, as suddenly shaking off the trance, for such it seemed to be, he seized a pencil, and scribbling hurriedly upon a sheet of paper, handed it to the stranger without saying a word. The man took it, read it, and springing to his feet with a terrible cry, "My God, I knew it!" rushed from the room.

Those present heard the banging of the heavy door and the sound of the rapid footsteps as they echoed by the windows and down the street. One of the company stooped and picked up the sheet of paper, which had fluttered from his hand to the floor. On it were these words:

"Malvina—Drowned at sea October 23."

The hand writing was not Foster's, with which both Thorne and the reporter were thoroughly familiar.

It appears from the Boston Globe that Mr. Foster had been married twice, his second wife being Miss Eva Bassett, of Boston. She died about five years ago, as did their only child. Foster had a severe attack of brain fever, caused by the loss of his family and fortune, and this resulted in a softening of the brain and insanity that caused his death. He had traveled all over the United States and Cuba, and in every place he visited money poured into his coffers like water, and as freely flowed out, leaving nothing behind.

While Mr. Foster was a mesmeric subject he was noticed by the late Judge Otis P. Lord, who took much interest in his development. Thomas Gould Appleton, Rev. Mr. Mountford, Harry Edwards, the noted naturalist, and many other literary and scientific men, were deeply interested in his strange

manifestations. When traveling he called at Salt Lake City and stopped with Brigham Young, who later sent him his photograph.

At one time when in New York, a gentleman called into his rooms and asked: "Is this Mr. Foster?"

Removing his cigar from his mouth, Mr. Foster replied: "Yes, sir."

"Do you give séances?"

"Yes, sir."

"Well, throw away that cigar," was the response.

"I believe this is my room, sir, and if you don't like the cigar, you can leave; but if you do, you will not hear anything about your little Mary. It is that you are so anxious about."

The gentleman dropped into his seat, and the cigar had no further terror for him.

Dr. Babcock on Materialization.

On another page will be found a contribution from our esteemed friend, Dr. Babcock, on the much mooted subject of full-form materialization. Dr. Babcock's experiences and conclusions are those of a large number who have attempted in the best of spirit and with faith in the claims of those selling the right to a sight, to satisfy themselves by actual observation of "materialized" spirit forms. We do not wonder at his chagrin and disappointment when at last he reached the conclusions enunciated in his article.

While the Doctor speaks justly, and hence truthfully from his own standpoint of experience, he is too sweeping in his inferences, if not in direct statement. That there are bona fide spirit phenomena such as are claimed under the head of "full-form materialization" we have no manner of doubt. These have been observed under conditions admitting of no scientific objection, in the presence of Prof. Wm. Crookes, J. S. Farmer (editor of Light), and others in England, Dr. Eugene Crowell, Dr. N. B. Wolfe, E. Gerry Brown, Prof. Elliot Cones and some others in America. The editor of the JOURNAL has seen and recognized forms that were materialized to the waist; and this in a well lighted room, with no cabinet in use and while he was holding the medium. No opportunity for delusion or deception existed.

Dr. Babcock's suggestions as to test conditions are open to serious objection, because of the incompetency of most people to thoroughly do the work he assigns to them; and this objection is made still more forcible by the fact that there are very few who do not feel perfectly competent for the task, and in the blind confidence of their ability are easily deceived. Materializations can be had without the use of a cabinet or any of the conditions permitting fraud or delusion, and with the medium in view during the entire séance. Manifestations otherwise obtained may be of value to the immediate observers, but are of little consequence as matters for the public to rely on, with rare exceptions. The prolific and active imagination of a Hazard, a Cross, or a Wetherbee will never strengthen the cause of Spiritualism nor add to the sum of spiritual science.

A Five Year-old Preacher.

A correspondent of the Cartersville (Ga.) American, relates a curious incident that occurred recently while he was in Adairville, and which struck him as very unusual and strange. Quite a party of gentlemen were sitting around the stove in Bibb & Elrod's store when a little boy about five years old entered. He was a quiet-looking little fellow and there was a peculiar expression on his face. "Can't you preach for us, Claude?" asked one of the party. It seemed that he was used to that and without any hesitation he placed a chair for a pulpit, took two little books that were handed him and pulled off his hat for business. Before saying a word he knelt by his chair in secret prayer for a moment. He then arose and after looking carefully through one of the little books he announced the number of his hymn, gave it out in language that was lisping and hard to understand, and then sang it through all alone. He then knelt again by his chair and prayed—this time aloud—but in words that no one could understand. He took a text from one of his books, and for eight or ten minutes he preached with much earnestness and spirit. The little audience was profoundly quiet and not a smile flitted over any face.

To the correspondent it was a peculiarly solemn scene. There was a strange light in the little fellow's eyes and a peculiar glow on his face as he preached. He was scarcely as high as the chair behind which he stood, and yet he was composed and easy in his manner. His child voice rang out in a way that stilled the crowd of loafers into a solemn and almost painful silence. Those present could not catch the meaning of his baby words that were so broken and lisping, but they could see the flash of his black eyes and feel the power of his presence. When his sermon was done he sang a song, took up a collection (receipts 15 cents) announced service for the evening and went out as quietly as he came. It is said the scene was no uncommon one, and that he sometimes moves his audience to tears.

Alva Banks, a young man who lives at Pleasantville, N. Y., has just been refreshed by a nice nap of five days and five nights. The odd case of Mr. Banks is of pathological interest, because he has slept so twice before. It is said that he suffered from inflammation of the covering of the brain while getting over that most undignified of ailments, the mumps, ten years ago, at which time he first fell into the long sleep. Ordinarily Banks is fresh, sprightly, and chipper.

THE NEW YEAR.

The prospects of the RELIGIO-PHILOSOPHICAL JOURNAL, as the New Year is ushered in, were never brighter or more flattering. The good work it has accomplished throughout the ranks of Spiritualism, as well as among a certain class of non-Spiritualists who are anxiously seeking the truth, is manifested on all sides. The spiritual sky of the New Year seems clearer and more serene, and the Cause generally has assumed a higher standpoint, and the prospects are far brighter than ever before. Under these circumstances, as we wish our readers a Happy New Year, let us all hope that Spiritualism may continue to rapidly advance, each one clinging tenaciously to all that is pure and soul-exalting, but discarding everything that tends to corrupt the morals of the people or render Spiritualism objectionable.

Slowly Convalescing.

In reply to numerous inquiries the JOURNAL has to say that Mr. Bundy is slowly gaining in health and strength. He is still very weak, but able to walk from an eighth to a quarter of a mile daily. His physicians think he will not be able to resume his office work for some time, and that as soon as he is able to bear the journey, ought to seek a milder climate where he can be more in the open air. He has no organic disease, and is suffering only from extreme exhaustion, the result of years of over exertion and care.

A Family He had Never Seen.

The Cincinnati, Ohio, Sun states that several years ago a resident of one of the suburbs of that city had the misfortune to become totally blind, a cataract forming over his eyes. While in this condition his wife died. A young German girl whom the unfortunate man had never seen was very attentive to his wife in her last illness, and after her death did what she could to make the grief-stricken husband and his two little children as comfortable as possible. Such devotion did not go unrewarded. The blind man proposed and was accepted. He married the faithful girl. Two children were the result of this union. During his years of blindness the sightless man never lost hopes that some day he might again look upon the beauties of Nature and the loved ones around him. A physician was finally consulted, who agreed to attempt the removal of the cataract. The operation was successful, and he from whom the light had been shut out so many years saw again. He was almost beside himself with joy. A friend, who was at once recognized, came in, leading a lady by the hand. "Do you know who this is?" he said to the happy fellow. "No, I do not." "That is your wife." And then the pair, one of whom had never seen the other, fell into each other's arms, and a domestic scene of pathetic beauty ensued. The two little children were also brought in to their father. He clasped them to his beating heart, and all the miseries of the past were forgotten in the pleasure of that moment.

GENERAL ITEMS.

Frank Baxter is lecturing in Boston, Mass.

J. J. Morse has been lecturing at Dover, N. H., and Norwich, Ct.

Adelaide Randolph, a niece of Mrs. Garfield has been elected Latin professor of the Kansas University.

Pope Leo is said to have an income of \$1,500,000 annually, and it is stated on the authority of Monsignor Capel that the Pope's personal expenses are limited to \$250 a day.

Some of the medical papers say that a great deal of quiet tipping, especially among women, is carried on by means of the quassimedicament called "beef, iron and wine."

Mrs. L. Pet Anderson, the medium, has left San Francisco for a while, and is now located with her kind friends, Mr. and Mrs. W. Godbe, Bullionville, Nevada, where letters will reach her.

Chicago rejoices in the possession of a regularly chartered Mental Science University. The kind of mental science to be taught is made clear by the fact that the President is the editor of the Mind Cure Journal of this city.

The "students' number" of the Progress Medical, describing the status of medical education in thirty countries containing medical schools, makes it appear that the requirements for a medical degree are lower in the United States than in any of the places named.

The British Museum has now a department devoted entirely to newspapers, which is a great convenience. The number of readers by special ticket has now increased so largely that although only adults are admitted, more room will soon have to be provided or the admission limited.

Doctors say that women should be cautious how they call to offer sympathy to neighbors having sick children. Women's clothing offers inducements to fugitive bacteria, and several instances have been recorded lately in which contagious diseases are known to have been brought about by germs carried into the household in the folds of heavy woolen fabrics.

During the recent visit in Boston of the Rev. Mr. Hawes a reception was given to him at a private house. One of the lions of literary Boston was among the persons introduced to him. In the conversation that ensued the English visitor naively remarked: "I am so sorry that I did not get to visit Boston before your great men were all dead."

When an English preacher goes into politics he goes in strong. The Rev. G. A. Denison of Taunton says: "I have known Mr. Gladstone for forty-five years, but I would not trust him with a brass farthing."

M. Chambery, a young French actor who had created a stage sensation by his mimicry of Sarah Bernhardt, was set upon and beaten to insensibility by one of the actress champions.

Dr. J. K. Bailey during December spoke at Jamesburg and Lakewood, N. J.; Prospect Plains, N. Y., and Spruce Creek, Pa. He lately paid a visit to the home of our contributor, J. G. Jackson, of Hockessin, Del.

When the King of the New Zealand Maoris was in England he promised to work for temperance reform among his people. He seems to have kept his word, for it is now announced that more than 11,000 of his subjects wear the blue ribbon of teetotalism.

These parting words of Canon Farrar need to be heeded: "If Christianity is to hold her own, Christianity must beware of stagnant doctrines and dead theologies. Theology must learn to change her mind voluntarily and by her own insight, and not be forced to do so only when the strangling grasp of science or criticism is at her throat."

It is well known that Japanese artisans sit invariably upon platforms or upon the floor, their legs crossed under them. When attempts were made in the Japanese village in New York to introduce chairs and tables the Japanese workmen complained that it tired them to sit on chairs, and the old custom was continued.

A leading Chinese merchant in San Francisco gives the names of the Chinese Six Companies and the number of Chinamen in California in round numbers as follows: Ning Yung Company, 80,000 Chinamen; Tung Wo, 33,000; Sam Yip, 35,000; Kong Chow, 40,000; Hop Wo, 55,000; Yen Wo, 10,000; total, 253,000.

An excursion of four hundred people, on its way to California, stopped at El Paso, Texas, one day last week. Nearly every one immediately crossed to El Paso del Norte, on the Mexican side, to witness the bull fights in progress at a festival. They were chiefly Boston people, and explained that they went out of purely scientific curiosity; but the Mexicans, who observed their enthusiasm, think otherwise.

A bee's working tools comprise a variety equal to that of the average mechanic. The feet of the common working bee exhibit the combination of a basket, a brush, and a pair of pincers. The brush, the hairs of which are arranged in symmetrical rows, is only to be seen with the microscope. With this brush of fairy delicacy the bee brushes its velvet robe to remove the pollen dust with which it becomes loaded while sucking up the nectar. Another article, hollowed like a spoon, received all the gleanings the insect carries to the hive.

The Weston (Va.) Republican says: "Dr. Slade is still here engaged in astonishing the natives with spiritual manifestations. Many seem convinced with his demonstrations as a medium; and claim that they can and do hold direct communications with deceased friends, while others still doubt, and believe that the phenomena can be accounted for independent of those who have faced the unknown. As the Doctor is a man of extraordinary powers physically, and probably otherwise, we would prefer withholding our opinion until he moves hence."

A Washington letter to the Cleveland Leader says: "Dr. Mary Walker, wearing her Grand Army badge and claiming the rights and privileges which are accorded to an old soldier, called upon Commissioner Black at the Pension Office to see that official about some matter or other in which she was interested, but he refused to listen to her on the plea that he was too busy. She persisted, however, and the Commissioner, to get rid of her, sent for the Superintendent of the building and had her put out. She protested against being treated so ungenerously, but it did no good; her strength was not equal to that of the superintendent."

An electric boy is reported at Youngstown, Ohio—Frank Burnett. A special to the Cincinnati Enquirer says: "On his approach chairs and tables dance and heavy articles totter that his natural strength could not move. The lad is unable to explain his unnatural power, and has always enjoyed good health. The tests made thus far show the lad to be able to do more than he has claimed. It is probable medical experts will examine him to ascertain if possible the secret of his power." He is described as being fifteen years old and slight of build, and lives with his mother.

The Iowa courts have made an important decision regarding the civil rights of colored people. A negro who was refused admission some time ago to a place of amusement, because of his color appealed to the law, when the Circuit Court held that it did not appear from the averments that plaintiff had any legal right to enter the place of amusement. The Supreme Court affirms this ruling and says: "The act complained of by the plaintiff was the withdrawal by the defendant, as to him, of the offer which they made to admit him, or to contract with him for admission. They had the right to do this, as to him or any other member of the public. This right is not based upon the fact that he belongs to a particular race, but arises from the consideration that neither he nor any other person could demand as a right, under the law that the privilege of entering the place be accorded to him."

J. D. Hagaman Explains.

(PRIVATE)
J. C. BUNDY—DEAR SIR:
I must confess that the JOURNAL is the only Liberal and Spiritual paper out of the many that I can conscientiously endorse, and unless others adopt the same principles, seeking for truth and justice, they are doomed to die with all phenomenal or physical Spiritualism.

I have passed through your city twice within the past seven weeks and called at your office, but learned from your assistants of your illness, and did not trouble you. I see by some Spiritualist papers that I am endeavoring to "catch gulls" outside of the spiritual ranks, which seems a little strange to me.

My work at Ottumwa, Iowa, was photographing some of the parapsychical I have been able to capture from mediums while using them, and I was in hopes to have exhibited them to you while in your city, though they will soon appear in my book, entitled "Mediumship Unveiled."

Some of my spiritual friends seem ready and willing to persecute without a reason. I am now receiving cheering words from all quarters, asking me not to reveal the fraud and deception connected with Spiritualism—that it will injure the cause. I, Bro. Bundy, am a thorough Spiritualist, and if by my revealing a few truths regarding mediumship I am the cause of destroying the religion of those whose faith is based upon the letter or physical manifestations of so-called Spiritualism, I can but say "Amen to it." For it, like the letter-teachings of all other religions of the past, has already faded away. The facts are, that nine-tenths of the manifestations in all forms are fraudulent, and the other one-tenth we know but little about.

I shall endeavor to batter at the walls of fraud, and deception in my feeble way, and those who feel afraid of the cause being injured thereby, should remember that the truths of Spiritualism have lived through the tyrannical ages of the past, and will rise above the poisonous vines that have twined themselves about it, and it is the duty of every honest Spiritualist to rally to the front and stop the career of those who are deceiving the credulous.

I shall give an entertainment at the Assembly Hall, this place, Sunday night, Dec. 13th. Use this in any shape, if you choose. Respectfully yours for the truth,

J. D. HAGAMAN.
Jackson, Mich., Dec. 10th, 1885.

HAGAMAN'S ADVERTISEMENT.

ILLUSTRATED LECTURE OF PHENOMENAL SPIRITUALISM, or the Mysteries of Mediumship Unveiled! by J. D. HAGAMAN. Exhibiting and explaining the various Modes, Phases, and Physical Manifestations of so-called "Spirit Power." Revealing and exposing the mysterious Tricks and Falsifications of Spiritualists in their extraordinary feats. Fully illustrating how spirits prove their existence by means of table performance, clairvoyance, trance, etc. How they perform table writing, by various methods. How they communicate by means of spirit reading. How they exhibit their power, and demonstrate the immortality of the soul in dark circles. How they materialize and dematerialize forms in the cabinet. How they cause the names of the dead to appear upon the human arm. How they produce faces, hands, clothing and other paraphernalia from the atmosphere. How they manifest through all test conditions, practiced by mediums. How any intelligent person may become a successful medium by the use of the "Hagaman Method." The whole Public want to know the most gifted and successful mediums. Spiritualists want to know the secrets of these manifestations; skeptics, the clergy, and all classes of men and women want to know the truth. Photographs of 35 Phases or Feats of Mediumship fully illustrated and described, with full instructions how the manifestations of the most noted mediums are performed.

On the 16th ult., the editor caused a letter to be written to Mr. H., in which the latter's assertion as to the amount of fraud was characterized as "too sweeping" for a general statement. Other points touched upon will be readily inferred from the response to this letter, which reads as follows:

WESTON, MICH., Dec. 20th, 1885.

JOHN C. BUNDY—DEAR SIR: Yours of the 16th, at hand. I do not think I am far from right when I state that 90 per cent. of the physical manifestations, materialization, etc., are fraudulent. The religion of Spiritualism has always come natural to me. My parents, as well as myself, have always at times been clairvoyant and clairaudient, but knew nothing of Spiritualism until we moved into a so-called haunted house, which was very interesting, about eleven years ago. This started me to investigate with mediums, and my health not being good for seven years I traveled and visited all mediums whenever opportunity afforded. I held a grove meeting at this place in 1880, and have been almost constantly working for the cause, in starting local societies, camp meetings, organizations, etc. I have spent hundreds of dollars endeavoring to further the truths and teachings of Spiritualism, and have received nothing in return; neither do, or did, I expect to in this life. I have never attempted to make capital out of Spiritualism. That has not been, nor is not, my purpose. In my book I am giving both sides a fair representation, relating its teachings from a higher standpoint; how to investigate; how to become a medium or develop the powers that may be lying dormant in one's organism; also showing the fraud and deception practiced by mediums. I am not denying my own or any honest mediumship. I would be perjuring myself to do so. The investigators have had a great deal to do in making mediums fraudulent, by asking too much and by accepting phenomena too easily.

Any information that I am able to render you regarding certain ones imposing upon the credulous people, by their so-called mediumship, I am at your service to crush it out.

J. D. HAGAMAN.

Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the JOURNAL will be sent free to any address.

Adirondack Murray says that while a Yale student he lived four months on a diet which cost him 56 cents a week—Indian meal and water, not enough meal and too much water.

General News.

Mr. Gladstone's correspondence amounts to 3,000 letters per month. The management of the Italian railways has finally decided to receive velocipedes as part of travelers' luggage. The late Lord Dudley's famous Raphael, "The Three Graces," has been sold for \$25,000 to his Royal Highness the Duc d'Anjou. The Buckstone, a well-known Druidical rock in the Wye Valley, which was overthrown in June last, has been placed in its former position. The work has cost nearly \$500. A letter awaiting a claimant in the West Point (Ga.) Post Office is thus addressed: "To my Papa, in West Point, Georgia, America." The massive came from Hanover, Germany, and is supposed to have been written by a small child. The Prefecture of the Seine has accepted the tender of a builder for the construction at the Pere in Chaise Cemetery of a crematory. This is the first time that an apparatus for cremation has been ordered by an administrative body. Austrian newspapers report that six of the American medical students at Vienna not only offered to serve their gratuitous aid in attending the wounded, but actually left for the front, and six others hold themselves ready to start. The Echo des Alpes publishes a summary of the fatal accidents that have occurred since 1859 in climbing the Swiss Alps. During this period there have been eighty such accidents, whereby 134 persons have lost their lives. Of these 40 were guides or porters, 80 tourists, 2 monks of Mount St. Bernard, 11 were workmen journeying over the mountains, and 1 was a crystal seeker. A touching example of confidence in the unknown factors of human existence is related in Gaillard's Medical Journal. A countryman, with a distressing toothache, asked a druggist for something to relieve him. "We have various remedies for that trouble," said the druggist, "and can give you anything you like." "In that case," said the countryman, "I guess you kin give me a small bottle of the Boston faith cure."—Tobogganing is growing in favor in the East, especially in Boston, where a club has been formed with a membership of two hundred. On a firm in Brookline has been built the slide, which it is the intention to have brilliantly lighted. Strict rules governing the slide are to be framed, and men employed to see that they are enforced. Tobogganing is also booming in Burlington, Vt., and a carnival is soon to be held there. Experiments on animals for scientific purposes sometimes give deceptive results. When M. Bernard was beating some birds artificially before the Academie de Medicine, in order to explain the effects of fever, Dr. Beaumetz is said to have turned to his friend, Prof. Peter, with the remark, "Bernard is not putting these animals into a true condition of fever. He is performing a culinary experiment; he is cooking them!"

Faure, the great French baritone, is on the point of publishing a work on the art of singing. Chicago now claims a population of 750,000, and the Times thinks the list will strip London in 1910 "if the present ratio is maintained." A young man in Independence, Mo., is in a peculiar strait. He wants to marry a girl, but cannot get a license, as she is an orphan of 17 and has no guardian. A nonentity in short, in the eye of the law. The wife of the new Chinese Ambassador has started the Parisians; she is a sensation in dress. Such lovely silks, such brilliant colors, and elaborate and graceful embroidery have hardly been dreamed of. It is the fashion to place gold paper hearts and dried rosebuds wrapped in magnolia leaves on the tomb at Verona. Juliet's tears are sold in Verona; but they are confectionary, a sort of Verona brandy ball.

We are in receipt of No. 6, vol. 1, of the Youth, published at 148 Monroe Street, Chicago. Its pages are devoted to the interests and pleasures of the youth of every family. Each number seems to be steadily improving and the publishers look for a bright and prosperous year. The reading is good and wholesome, which is much to be desired, and the pages are enlivened by appropriate illustrations. A pleasant feature is a batch of puzzles, and we advise young friends to try and win one or both of the prizes offered. The subscription price, only 50 cents for the year, comes within the reach of all who would enjoy reading it.

Mr. Chnton Rosette has issued the first number of The Tax-Gatherer, a weekly paper, published at De Kalb, Illinois. The editor announces that it is to be a Democratic journal, devoted especially to the American system of taxation and the advocacy of the immediate reduction of all protective tariff to a purely revenue basis. Its columns are for those desiring information and an accurate understanding of the great questions of the day, and of the principles and true policy of our Government. Terms of subscription: \$1.00 per annum in advance.

The late Byron Boardman, of Norwich, Ct., provided in his will for the donation of \$5,000 to the local Spiritualists' Union, of which he was an enthusiastic member, and always ready with both purse and pen to maintain its doctrines. When James Boardman, his brother, died some time ago he bequeathed to the Society \$1,000. The entire sum is to be controlled by five trustees. The Union contemplates leasing a hall with the proceeds of the fund.

The stirring editorials, "Personality and Identity," "Evolution," "Is God a Person?" in last three issues of Mental Science Magazine, 161 La Salle St., Chicago, are each in 16 pp. pamphlets. Single copies, 6 cts.; per dozen, 50 cts. The three, 12 cts. Address above.

AN EXTENSIVE SEED WAREHOUSE. Wm. HENRY MAULE, of Philadelphia, has taken possession of a very commodious and elegant building, which he has built the past Summer for his Seed business exclusively. It is unusually strong, substantial, admirably adapted for the purpose for which it was erected, and is said to be the handsomest seed warehouse in the country. Some idea of the immense business done by this house in garden seeds may be inferred from the fact that last year over 500,000 catalogues were sent out to market gardeners and others.

A Montreal hackman, who took a couple to church the other night to be married, and quietly slipped off during the wedding ceremony to earn a little extra money, was surprised on returning to hear the bridegroom boldly ask for the money he had made while away. The coachman, however, seeing a comfortable hack, and not being desirous of becoming defendant to a lawsuit, handed over the cash, and drove the newly wedded pair home.

A French paper, Le Courrier des Louvres, has just appeared in London.

LEARN THE TRUTH ABOUT Hale's Honey of Horehound and Tar. It softens the Cough, relieves the windpipe and bronchial tubes of mucus, tones the lungs and the membranes of the throat, and restores to the organs of respiration their natural strength and vigor. 75c, 50c, and 25c.

In hundreds of cases, Hood's Sarsaparilla, by purifying and enriching the blood, has proven a potent remedy for rheumatism. Hence, if you suffer the pains and aches of this disease, it is fair to assume that Hood's Sarsaparilla will cure you. Give it a trial.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Race Co. in this issue of our paper. We can recommend this Company to do as they agree, and for those interested in their care will receive prompt attention. St. Louis Presbyterian, June 19, 1885.

Glenn's Sulphur Soap heads and beautiful, 25c. German Corn Remover kills Corns, Bunions, 25c. Hill's Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

Business Notices.

Hudson T. R. lectures on subjects pertaining to General Reform and the science of Spiritualism. Attend lectures. Telegraphic address, Geylon, G. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No. 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered Send for explanatory circular

MR. CHARLES DAWSON will lecture for the Southern Reunion of Spiritualists at their gathering in Louisville, Ky., from March 28th to April 4th. Mr. Dawson would be pleased to arrange for one or more lectures to such Societies as may be convenient to his route, either going or returning. Address him at 453 West 23rd St., New York City.

AN ENGLISH CLAIRVOYANT of note has discovered an unfailing remedy for Baldness and Gray Hair. Send for circular. L. MILLER, 33 N. Ashland Ave., Chicago.

The Society of United Spiritualists.

The Society of United Spiritualists, Chicago, meets each Sunday at 2:30 P. M. at G. A. H. Hall, 167 Washington St. The exercises will consist of a lecture, test, and address. And singing. DR. J. H. RANDALL, President.

Spiritual Meetings in Brooklyn and New York.

Church of New Spiritual Dispensation, 416 Adelphi St., near Fulton, Brooklyn, N. Y. Sunday services, 11 A. M. and 7 P. M. Medium's Meeting 8:30 P. M. Ladies Aid Society meets every Thursday, 8 to 10 P. M. John E. Reid, President; J. H. H. H. Vice-President; Miss Lulu Beard, Secretary; J. K. K. Treasurer. January and February—Mrs. A. L. Lull, of Lawrence Kansas.

The Ladies Aid Society meets every Wednesday afternoon at 2 o'clock at 125 West 43rd Street, New York. The People's Spiritual Meeting of New York City, convenes every Sunday at 10:30 A. M., and at 2:30 and 7:30 P. M., at Miller's Arcadium Hall, 54 Union Square.

Saratoga Springs, N. Y. The First Society of Spiritualists at Saratoga Springs, N. Y. will hold Meetings every Sunday afternoon and evening, at the Supreme Court Room, Town Hall; also on the first Monday evening of every month, at 8 o'clock, at which Mrs. Nellie J. T. Brigham will officiate. E. J. HULLING, Secy. H. J. ROBIN PRES.

\$250 A MONTH. Agents wanted. 90 best-selling books. JAY BRONSON, Detroit, Mich.

PHOTO AGENTS get Finest Work and Best Terms from K. VAIL, Auburn, N. Y.

OUR FAMOUS WOMEN. 1,000 AGENTS for this new book by Mary Gummer, Marion Harland, Harriet Beecher Stowe, and other famous writers. Unequaled in Authority, Fine Illustrations, Low Price and Great Popularity. Agents making large profits. For Circulars, Terms, etc., to A. G. KETTLER & CO., Chicago, Ill.

JOHNSON'S CYCLOPEDIA. Revised at a cost of over \$50,000. Has 40 Editions and 23 Depts. It is the BEST. SELLS EASILY and FAST. Men wanted in every country. Address: A. J. JOHNSON & CO., 11 Great Jones St., New York.

LAND! LAND! LAND! OVER 1,000,000 ACRES. Mild climate. Productive soil. Low Prices. Easy Terms. Special inducements to actual settlers. For Maps, Circulars, etc., giving particulars, address: THOMAS ESSEX, Land Commissioner, LITTLE ROCK, ARKANSAS.

PARTURITION Without Pain! The necessary remedies with directions slightly endorsed by the Profession—only 50 cts. Sent Free by Mail.

LUTY'S PHARMACY CO., 306 N. Broadway, St. Louis.

HAVE YOU SEEN A GLASS PEN? SEND 25 CENTS and we will send you with a bottle of Livingston's Indelible Ink. Special terms to agents.

PHRAIRIE CITY NOVELTY CO., 69 Dearborn St., Chicago.

Practical Penitentiary Training. By FANNY FIELD. The greatest and most successful system of Penitentiary for Men and Women for Profit. This book also contains 500 of the Light House (in one year) about a merchant's wife who was 200 annually on a village lot; refers to her 100,000 annually. How to put up buildings, raise grain, etc. Tells about insurance, bonds, stock, etc. cheap, and how to get the most out of it. Price 25c. Send 25c. to Phairie City Novelty Co., 69 Dearborn Street, Chicago, Illinois.

\$3 FOR \$1.50 The attention of readers of First-class Story Papers called to the fact that the LITTLE ROCK, ARKANSAS, is the largest Family Story Paper in the United States. It is issued every week, and each number contains eight large pages filled with handsomely illustrated complete and continued stories by the best American authors; witty sayings by the most prominent humorous writers; incidents and anecdotes of the late war, from the pens of old soldiers in both armies; the Letters of Franklin and other historical letters of interest to ladies; by highly intelligent lady contributors; and many other original features comprised in a First-class Family Story Paper.

THE CHICAGO LEDGER is now pronounced by every way equal to any of the 50 Story Papers, and is sold for just one-half that sum.

THE CHICAGO LEDGER has been published for fourteen years, and is no new venture. It is the only Story Paper in the country that goes to its subscribers bound, packed and trimmed, and that can be readily turned from one page to another, without unbinding the entire paper.

THE CHICAGO LEDGER will be mailed to any address for the year 1886 for One Dollar and Fifty Cents, postage paid. It is a Three Dollar paper in every particular, but will be sold for the year 1886 at one-half that sum, namely, One Dollar and Fifty Cents.

THE CHICAGO LEDGER is for sale by Newsdealers, Postmasters and Subscription Agents throughout the United States.

Send three cents in postage stamps for Sample Copy. If you wish to be mailed to any address when desired, address all communications to THE CHICAGO LEDGER, 271 Franklin Street, Chicago, Ill.

BUSINESS AND MEDICAL PSYCHOMETRY.

MRS. FANNIE M. BROWN, 509 W. 60th St., New York City. Five business questions answered for 50 cents. Ten questions answered for \$1.00. Medical Examination and advice (from lack of patient's faith) \$1.00.

FACTS!

The Crop and Market Reports alone are worth their weight in gold. The JOURNAL is the only paper that publishes the facts of the crop and market reports for the year. Sample copies free to writers on FARMER'S REVIEW, Chicago, Ill. State where you saw this ad.

MAULE'S SEEDS

Cannot be surpassed. New Seed Catalogue for 1886. Free to all. Best published. Over 2000 varieties of seeds. You ought to have it. Send your order to the publisher, Wm. Henry Maule, 1545 Filbert Street, Philadelphia, Pa.

PAUL BROWN

PROFESSOR OF Perspective and the Harmony of Colors and Instructor in the Art of Drawing. Painting in Oil and Water. The original of a system of teaching the Study of Art. Correspondence, questions, etc., sent by mail. Catalogue free. Room 60 Westerville Bldg., 450, 452, 454, 456, 458, 460, 462, 464, 466, 468, 470, 472, 474, 476, 478, 480, 482, 484, 486, 488, 490, 492, 494, 496, 498, 500, 502, 504, 506, 508, 510, 512, 514, 516, 518, 520, 522, 524, 526, 528, 530, 532, 534, 536, 538, 540, 542, 544, 546, 548, 550, 552, 554, 556, 558, 560, 562, 564, 566, 568, 570, 572, 574, 576, 578, 580, 582, 584, 586, 588, 590, 592, 594, 596, 598, 600, 602, 604, 606, 608, 610, 612, 614, 616, 618, 620, 622, 624, 626, 628, 630, 632, 634, 636, 638, 640, 642, 644, 646, 648, 650, 652, 654, 656, 658, 660, 662, 664, 666, 668, 670, 672, 674, 676, 678, 680, 682, 684, 686, 688, 690, 692, 694, 696, 698, 700, 702, 704, 706, 708, 710, 712, 714, 716, 718, 720, 722, 724, 726, 728, 730, 732, 734, 736, 738, 740, 742, 744, 746, 748, 750, 752, 754, 756, 758, 760, 762, 764, 766, 768, 770, 772, 774, 776, 778, 780, 782, 784, 786, 788, 790, 792, 794, 796, 798, 800, 802, 804, 806, 808, 810, 812, 814, 816, 818, 820, 822, 824, 826, 828, 830, 832, 834, 836, 838, 840, 842, 844, 846, 848, 850, 852, 854, 856, 858, 860, 862, 864, 866, 868, 870, 872, 874, 876, 878, 880, 882, 884, 886, 888, 890, 892, 894, 896, 898, 900, 902, 904, 906, 908, 910, 912, 914, 916, 918, 920, 922, 924, 926, 928, 930, 932, 934, 936, 938, 940, 942, 944, 946, 948, 950, 952, 954, 956, 958, 960, 962, 964, 966, 968, 970, 972, 974, 976, 978, 980, 982, 984, 986, 988, 990, 992, 994, 996, 998, 1000.

Mason & Hamlin

ORGANS: Highest quality of all great Works. Perfect in tone, and perfect in action. For each, Easy Payments or Return. Catalogue free.

ORGAN AND PIANO CO.

154 Tremont St., Boston. 46 E. 14th St., (Union Sq.) N. Y. 149 Wabash Ave., Chicago.

NO COLD FEET

It is impossible to over estimate the value of warm feet at this season of the year. Thousands of valuable lives are sacrificed every year in consequence of damp, cold feet. Cold feet lay the foundation for Rheumatism, Gout, Sciatica, and all the painful diseases of the lower limbs. The people of our land, should make the world know how valuable our MASONIC FIVE FINGER BATHING is for keeping up a warm, genial glow through the feet and limbs, how they will be without them. The people want the whole body kept in the warm, genial glow of the feet and limbs. If to other result was produced than to insulate the body from the cold, the feet would be invaluable. In many cases the lower limbs will cure Rheumatism, Neuralgia, and Swelling of the Joints. Send a pair, to any address by mail. Send stamps or currency to order. Address size of foot or shoe and we will send by mail to any part of the world. Price \$4.00.

PHRAIRIE CITY NOVELTY CO., 69 Dearborn Street, Chicago, Ill.

Asley

THE ESTEY ORGANS have been favorites for years. No Organ is constructed with more care, even to minutest detail. The Estey Organ is a powerful, combined with admirable power and tone. Illustrated Catalogues sent free. ESTEY ORGAN CO., Brattleboro, Vt. 1st and 100 State St., Chicago. 203 North Broadway, St. Louis. Cor. Broad and 3rd Avenue St., New York.

DICKSON SCHOOL OF ELOCUTION. (170 State St., Chicago.) H. M. DICKSON, PRINCIPAL. (Author of the "Science and Art of Elocution.") 9th YEAR—OVER 200 GRADUATES. Pupils prepared for Dramatic Readers, Teachers, etc. Stammering and all defects of speech successfully treated. Send for Circular.

Just Published. THE NEXT WORLD INTERVIEWED. BY MRS. S. G. HORN. Author of "Strange Visitors."

The contents of this work is composed of Messages from the Spirit-world through the medium, Mrs. Horn and they are from some of the most illustrious men and women, as the following will show: Prince Albert; Judge Edmonds; Horace Greeley; Lord Lytton; Abraham Lincoln; Herodotus; Victor Emmanuel, etc., etc. Cloth bound, pp. 252, price \$1.50.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

TERMS OF SUBSCRIPTION. One Copy, 1 year, \$2.50. " " 6 months, \$1.25. Specimen Copy Sent Free.

Remittances should be made by P. O. Money Order, Postal Note or Draft on Chicago or New York, payable to John C. Bundy. Address all letters and communications to JOHN C. BUNDY, Chicago, Illinois.

THE WESTERN RURAL

and AMERICAN STOCKMAN As a Champion of Anti-Monopoly and Farmers' Rights!

The Tendency of the Time is Anti-Farmer and More Monopoly!

While THE WESTERN RURAL and AMERICAN STOCKMAN is perhaps the leading and most influential Agricultural and Live Stock Journal in America, it devotes considerable space to questions of political economy, literature and scientific subjects upon the special system which distract our country during the political campaigns, while great reforms, issues are every day presented. This journal magnanimously the Farmers' Alliance movement, and which has done much to awaken a spirit of self-reliance and independence among the farmers of the West. The publisher of THE WESTERN RURAL has determined to engage, with new vigor, during the next three years to intensify the farmers' spirit among the people that it may terrify, if possible, into an area of more economy in the administration of government, and more justice for the producers of the wealth of the country. We want the co-operation of every man who sympathizes with such an enterprise.

The RURAL and STOCKMAN is the largest as well as the best journal of its kind published; the publisher all his life having been an experienced and successful farmer and fully understanding the needs of the sturdy farmers of the West. The address given in any part of the paper is worth many times the cost of its yearly subscription; for in those who read it, who are given to whom this is addressed do what he can to extend its influence. It may be but little that each can do, but the aggregate will be wonderful and will encourage us in the good work and we shall appreciate what you do in the good cause and be under obligation to you for it.

Subscription price, \$1.50 a year, or \$1.50 in state of twelve with an extra copy to get up at the club. Send for form.

MILTON GEORGE, Publisher, Chicago, Ill.

THE RISING SUN STOVE POLISH

For Beauty of Polish, saving Labor, Cleanliness, Durability and Cheapness. Unequaled. MORSE BROS., Proprietors, Canton, Mass.

GOOD NEWS TO LADIES.

THE GREAT AMERICAN T. E. A. COMPANY. Greatest inducements ever offered. Send your order to the publisher, Wm. Henry Maule, 1545 Filbert Street, Philadelphia, Pa.

COLMAN'S RURAL WORLD

The oldest and best Agricultural Weekly in the West. Founded by HEN. NORTHMAN COLMAN. Subscription price \$1.50 per year. Sample copy sent free. Send your name and also your neighbor's (on postals) card at once to C. D. COLMAN, St. Louis, Mo.

RELIGIO-PHILOSOPHICAL JOURNAL.

A LARGE EIGHT-PAGE WEEKLY PAPER ESTABLISHED IN 1865

A Paper for all who Sincerely and Intelligently Seek Truth without Regard to Sect or Party.

To him who desires to keep well informed, to avoid pitfalls and errors, to be abreast of the times, and familiar with the latest developments and progress in Spiritualism, it is necessary to take a newspaper specially devoted to the exposition of the phenomena and philosophy. In making a selection, if he be an intelligent, fair-minded investigator, one who prefers to know the truth even though it runs counter to his preconceived opinions, who investigates in a candid, receptive spirit, dealing justly, considerately, patiently yet critically and courageously with everybody and everything encountered in his researches; if he be the sort of an investigator, or strives to be, he will become a continuous reader of the RELIGIO-PHILOSOPHICAL JOURNAL. The JOURNAL, in the estimation of a large proportion of the leading authorities on Spiritualism, stands pre-eminent as a fearless, independent, judicially fair advocate of Spiritualism. It is admired and respected not only by reflecting, critical Spiritualists, but by the large constituency just outside the Spiritualist ranks, who are looking longingly and hopefully toward Spiritualism as the beacon light which may guide to higher, broader grounds, and give a clearer insight to the soul's capabilities and destiny. It is disliked by some very good but very weak people; it is hated by all who aim to use Spiritualism as a cloak to serve their selfish purposes. The JOURNAL has received general notice, and more frequent and higher commendations from intelligent sources, regardless of sect or party, than any other Spiritualist or liberal paper ever published; the records will confirm this.

The Journal is uncompromisingly committed to the Scientific Method in its treatment of the Phenomena of Spiritualism, being fully assured that this is the only safe ground upon which to stand. Firmly convinced by rigid investigation that life continues beyond the grave and that spirits can and do return and manifest at times and under certain conditions, the Journal does not fear the most searching criticism and crucial tests in sustaining its position.

The Journal is unsectarian, non-partisan, thoroughly independent, never neutral, wholly free from cliques and clans.

The Journal is published in the interests of Spiritualism and the general public; its columns can never be used to grind the axes of individuals, nor as a channel for cranks, charlatans and hobbyists to reach the public.

The Journal never trims to the passing breeze of the hour, but holds steadily to its course, regardless of the storm it sometimes raises as it plows resistlessly through the great ocean of mingled truth and error.

The Journal is proud of the friendship and appreciation of hosts of level-headed, intelligent, progressive men and women, scattered the wide world over.

The Journal is careless of the hatred, malicious antagonism and untiring but bootless opposition which charlatans, pseudo-mediums and cranks heap upon it.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

The Turkish Bath.

DESCRIBED BY A YOUNG WOMAN.
(After taking a bath at Dr. Somer's at Grand Pacific Hotel.)

Has any of your wandering paths
Ever led you to the Turkish bath?
They're the finest of all things, never doubt it;
Just sit down, and I'll tell you all about it.

First of all you are shown to a cell;
There you proceed to take off—well,
You may retain your hairpins and rings,
But you must remove all your other things.
Then you wrap yourself in a sheet,
And fold it around you from head to feet
(And you'd better take one of your own
If you chance to be large and pretty well grown.
For you'll find—and your modesty 'till harrow—
That those towels are rather narrow).

Then you follow a girl in solemn procession.
Like a white-robed nun going to confession;
And she leads you out on a marble slab,
And you feel like a lobster, or maybe a crab.

To state that the room is extremely hot
The bounds of truth overstepeth not.
Pretty soon you begin to melt,
And you wonder how Shadrach and Meshack felt.
Then you're put in a room that's hotter still,
And here you really begin to grill,
And the perspiration begins to flow,
And you think of poor Ahab's dog.
Then you lie, and think of your sins—
And all you have heard it will do for skin—
Till your very eyeballs begin to burn.
Then the pretty girl comes, and says it's your turn,
And then, stretched out as if you were dead,
On a slippery marble bed,
With a rubber pillow to your head,
You're splashed, and soaped, and scoured, and rubbed.

In fact, most comprehensively scrubbed;
At last somewhat to your consternation,
Are played on by hose, like a conflagration.

Then, tucked away in a clean white nest,
You can go to sleep, or can lie and rest;
And everything in the whole arena
Is as clean as it is at home—or cleaner;
And when at last you dress for the street
You feel so supple, and nice, and neat,
And even your temper has grown so sweet,
And you feel no longer cold or hungry,
And you look at least ten years younger;
And be you as fat as a seal, or thin as a lath,
Forever you'll be the Turkish bath.

—Saturday Evening Gazette.

Evil Spirits.

To the Editor of the Religio-Philosophical Journal:

He who is unaware of the fact that evil-willed spirits communicate with mortals must have a very poor appreciation of the spirit world. To illustrate a few evanescences ago the writer sat with a friend for spirit raps. The raps came. I believe no Spiritualist will claim that raps accompanied with intelligence can be produced by unconscious cerebrations, by self-psychology, or by any kind of mental hallucination. A trance medium may be moved by any of these things. Now in the case under consideration the raps informed me that my father was present, that he came to the raps to encourage me. If I am not to accept the doctrine that evil-willed or wicked spirits often communicate, I must take for granted one of two things: either that my father communicated, or that raps may be produced and sent off intelligent messages, when no spirit is present operating. (assuming the absence of fraud, as I could well do in this case). But this spirit said he was my father, and he was not my father, or raps can be accounted for. If this spirit was not my father, then he lied when he said he was, in which case he was an evil or lying spirit. But on the following evening it was rapped out that my father was present at the session of this second evening, but now he emphatically denied having been present on the preceding evening. An explanation of this situation was properly made in the communicating intelligence, and an opinion called for. The explanation was "evil spirits." The intelligent reader will observe that whatever will prove the possibility of admitting my facts, and at the same time prove that evil spirits do not communicate, will at once prove that raps may (in good faith) proceed from mundane forces.

If they may thus proceed the probabilities become extremely great that they are never from spiritual sources. We have all learned that communications through independent spirit writing have contained the plainest of falsehoods; many, in fact, similar to the above. If it is possible to show that independent spirit writing also may proceed from mundane sources, we shall have destroyed the presumptive evidence of the existence of spirit communications; and in this case we may proceed to destroy them all. When we shall have accomplished this end, we may look about upon the dreary fragments of the evidence of immortality remaining, with the gravest of doubts and with the extreme probability that the entire field will soon be explored and explained. He who starts out postulating the purity of all communicating spirits will find himself surrounded by a web of woful absurdities.

It is true that if all communications came through mediums in a trice state, we might trace the error to the mind of the medium, but when through the channel of moving material bodies I never could see how falsehood and contradiction could be explained away, without admitting a mundane hypothesis for the entire cumulation of phenomena. It is appropriate that some might contend that, after all, there have been truths communicated through these several channels which could not have been thus given except by certain persons now deceased; yet we would feel nervous in resting our faith upon sources of communication which might be accounted for upon simple well known principles. It would seem the most natural and natural to accept of a doctrine that in which moral and mental condition a man does he shall reap in spirit life; that the lowest grade of spirits is nearest the earth, and that this grade is the one with which we are largely in communication.

When we accede to this view we shall be in a position to account for all the "hocus," "hocus," "hocus," "hocus," and "hocus" who come to us through the lower classes of mediums; otherwise we must generally look upon the medium, even through our extremely honest neighbor, as a fraud and deceiver. To the thinking, experienced Spiritualist these lines will appear as truths; but to those just entering the study, they may prove of some value.

Again, aside from our logical convictions, when we take the ground that a large part of the spirit communications are from evil spirits, we shall have the happy satisfaction of knowing that we are in perfect accord with all of the intelligent spiritual teachers.

Concordia, Kansas.

Letter from Rev. J. H. Harter.

To the Editor of the Religio-Philosophical Journal.

I have lately visited and lectured in Herkimer county, N. Y. Herkimer is my native town. Years ago I preached Universalism in every town in the county. Having entered the grand and sublime province of Spiritualism, it is now my joy to proclaim it. I spoke in Shel's Bush, (Herkimer) Jordanville, Columbia and Little Falls. In the latter place over three years ago, I organized and established a fine Sunday School and musical society; both have prospered. A fine brick house of worship has been erected there. By the invitation of the pastor, Rev. R. E. Sykes, I addressed his congregation at his regular Sunday evening service. During the day, I also addressed the Sunday School, which is large and prosperous. My old friends there and in the vicinity, subscribed nearly \$200.00 towards "The Harter Home" for which we are trying to raise funds to pay for. Heaven bless them.

Auburn, N. Y.

Charles Dawbarn, the lecturer, writes: I have been surprised to find how well known the Journal has made my name. In Providence, Rhode Island, was specially thanked for "The Gospel of True Manhood" you published, and I was very glad to find you had readers there. One who reads the Journal for a year finds its sterling qualities to the fore. If I always agreed with you, I shouldn't want to read your paper, but I always set you down as meaning just what you say, and in this world that is an editorial virtue to be encouraged every time.

The Church of the New Spiritual Dispensation.

To the Editor of the Religio-Philosophical Journal:

The subject of Mr. Gopal Vinayak Joshee's discourse, Sunday, Dec. 12th, was "Missions in India." After a prayer to the Creator he spoke as follows: "You have been pleased to come to hear me speak on a difficult subject. My past and present experience teaches me that my remarks on the missionary labors in India will be rather difficult for you. It is natural for you to expect me to speak in its favor; but it would not be proper for me to do so unless I felt like pleasing you as a matter of convenience. Americans, as a rule, are polite and courteous, but very sensitive. You all will admit that there is no sin greater than international insult. It is very painful to a speaker to see any of his hearers leave the hall abruptly. Don't feel the hungry if you please; but if you invite a man to dinner, and remove his dish while he is eating he will go mad, and bring bad results to bear on society. With these introductory remarks, I beg leave to proceed to the subject selected for this morning: 'The Missions in India.' I am sure you have heard about the good they have done to our country, and the good they have done to the world. The missionaries have done a large and largely contributory mile to the foreign missions funds, that more good may be done to the so-called savage and ignorant men and women of the heathen land. I must give praise where praise is due. Your disinterested philanthropy has awakened all nations to their sense of duty and responsibility. I admit that our missionaries have done a world of good. What kind of good is done by them? The term, 'missionaries,' conveys an idea that they are a religious body, whose duty it is to bring the ungodly people into repentance and the worship of God as their creator. Have they done anything of that sort? Were the people to whom they were sent to preach the gospel ignorant of God? I will not answer these questions just now, but take you to look into the matter. I will take you to the so-called followers of Christ to visit foreign lands.

About the 3rd century after the death of Christ there was no organized body of apostles. Whoever indulged in narrating the legendary accounts of Christ were persecuted and put to death as it was then believed to be false. Generally poor and illiterate persons take to religion as an honorable way of earning their livelihood. It always sharpens the intellect to prove falsehood to be true; so these bread-and-butter-religious zealots came to be learned, and composed the Bible in spite of opposition and persecution. In the 4th century the spirit of religious crusade ran very high, and blasphemy was the order of the day. A Roman Catholic saint left his country for India; not for preaching the gospel, but to save his life. He traveled to India, and he died in the country. He was very brave. He put on the religious garb and mixed with the holy orders of India. He studied our weaknesses, not as a religious body but as a religious fact. The Indian god and diamonds dazzled his eyes; the religious ceremonies and devotion made a deep impression on his mind. He was watering conversion to their religion or adherence to their own. If he adhered to his own he would not impoverish himself, and introduce gold and silver vessels into the church, but enrich his country and people also. We know from experience that God-fearing people are generally inattentive to the political features of the country. This showed Roman Catholic noticed this defect and returned to his country and told his people all sorts of stories against the heathens; as I said before, he had left his country to save himself from persecution, but when he returned home he pretended to have forgotten all about it, and said that his country and his people were all religious men, and that those in the east all irreligious; they knew not God, no sin, no hell and heaven. He thus addressed his people:

"Oh! brethren, through Jesus Christ we are all saved and shall reign forever in our Father's mansion. But look at the people in the east. I have just returned from that country; they are doomed to everlasting perdition if we do not go to their rescue and preach the holy Bible."

With such harangues he moved his people to direct their attention to the east as the land of God's eternal curse. Now, my friends, if we are to follow the same course and say that you are all right, and we all wrong, you would readily appreciate my lecture and fill my pockets with money; but if I tell you that you are not doing well, and that you follow a false religion, you will at once get off your seats and leave the church abruptly. Adulation is sweet to every one. If we tell a bad man that he is very good, or tell a bad man that he is a benefactor, he is ready to sacrifice his life for your sake. So it was with the bloodthirsty people in the west. The Roman Catholic Bishop pronounced them to be pious and religious people, notwithstanding the innumerable crimes and murders they committed, and all others as heathens or godless. Do you wonder that you consider yourselves good and all others as meretricious? This is the origin of the religious enterprise in foreign lands. These greedy Christians did not go to the adjoining countries where there was nothing but sand and flint, but to those countries which abounded in gold and silver, and where industry was an honest pursuit and selfishness an unpardonable sin, and ingratitude a capital crime.

For some time before the 15th century missionaries came to India, and they were not generally pious men, but when they once taste blood, they don't like to kill any other animal except man; so that when the greed of gold increased in the Western mind the number of missionaries for foreign lands increased also. The very fact that they were all mercenary soldiers, proved conclusively that they were not religious people. Jesus Christ told his disciples that they should not carry two coats even, nor should they carry any money, but look at the foreign mission fund. Is it not against the teaching of Christ? But I forget; those who go to foreign lands are not missionaries but a political body. The so-called missionaries are sappers and miners. They go first to cut trees and make roads, and close behind them come an army and a government. China-French troubles the missionaries were found to be the political spies.

Now ninety-nine per cent. of the people who contribute their mite to support the so-called missionaries are entirely in the dark as to what they have been doing in foreign lands. If they were to know one-hundredth part of the mischief done by missionaries, they would stand aghast and drop dead on the ground. The part that they have unknowingly done is the massacre of millions and the general immoral education imparted to them. For the last 65 years these missionaries have been in league with all political and commercial parties; they are besides, found instrumental in opening saloons, theatres, operas and circuses. Missionaries are found to be shareholders in factories and stores; they are known to have contributed articles to the papers contrary to what they have been preaching from the pulpit in church. What is this, my dear friends? Does not this cast a stain on the character of your nation? If these charges be correct, would I be wrong in blaming you in forcing your immorality upon foreign nations? I have been with the missionaries for the last 22 years. The more I look into their characters, the darker is the dye that stains them. I don't speak against Christ, I speak against him, I find his followers unworthy of his name. They have been bribing men to embrace Christianity. They are kind to those who are likely to become converts to it. There is no merit in showing kindness to one who is known to be good. What good is there in treating our equals with respect? What good is there in feeding the fed, and clothing the clothed? What good is there in conferring favors on the serving? It is meritorious to help the unworthy, and trust the faithful. It is praiseworthy to shelter a villain and protect the guilty. Where are men to be found who are really charitable and unselfish? I have traveled 18,000 miles in search of such men. I have come in contact with all classes of people, but with one or two exceptions the generosity of missionary men are no better than the worst condemned souls ever born on earth. Examples are better than precept. Experience is more convincing than hearsay evidence. If any one can point out one man among thousands who has entered upon missionary labors as an exemplary character, I shall withdraw all my charges and bear the cross of Christ, but my experience is different. I have always found them to be bread and butter Christians.

"I was a boy of 12 when I first came in contact with a missionary. A Frenchman, a clerk, out of our town, and a white man lived there; the town was alarmed, as his appearance and surroundings looked hideous. We apprehended some dangerous plague befalling us. When a plague or pestilence visits us, we at once conclude that some bad spirit is scourging among us. We therefore make a sweeping search after it and drive it away. We collect a hand-

ful of rice for each citizen, cook it, and load a cart with it and a dozen chickens, one or two hams, and make a present of them all to a witch or goblin, and thus send him away out of town.

"The white man, therefore, was the forerunner of some calamity. Our parents told us not to go near him, and we were forced to keep our eyes upon him and distribute some tracts which our parents generally described as sinful. He stood at one of the corners of the street, and preached about God's only begotten son and salvation, and we all laughed at him as if he were a mad man and an idiot. He distributed sweets among boys and girls, and thus tried to get a hearing. In the course of time he seduced one of our young men and made them Christians. We, therefore, called him a man chaser. He afterwards secured the good influence of revenue officers, which converted our laughter into silence. Thus, my dear friends, sweets, money, force and influence entangled and waylaid the needy; Navayar Sheshadri and Kristo Mohan Bannery were baptized when only 15 and 16 years of age. These boys of fifteen are able enough to study, and have religion and decide between good and bad? Schools were opened for teaching the children to read and write English. My desire to learn the English language grew stronger as I saw many of my comrades on the road to bettering their prospects in life. A man who knew a little of English was eligible for posts under Government, whereas a few years ago it was regarded as sheer poverty because of his ignorance of the language. Soon after I mastered the English alphabet, I was reading short sentences when I came across a line: 'Man has a soul, and the cow has no soul.' I did not exactly understand what that meant. I requested my master to explain it. He said it would do me no good to learn it.

"I attended a mission school established by the Free church of Scotland, and learned there for the first time that there is no sin in eating and drinking as we please; caste system was a bung, sanctioned by priestcraft. Our religion enjoined the people not to take a drop of liquor and inflicted capital punishment on delinquents. The missionaries taught no such principles. Eat, drink and be merry, they said, and let the devil take the hind part. We were missionaries indulge in drinking. Nations borrow vices more readily than virtues. Our people, therefore, took to drinking and broths in spite of religious injunctions to the contrary. This is the good we have derived from your religious teachers. My friend and I went one day to a gentleman's house where we saw a brandy bottle on one of the shelves in the parlor. There was nobody there, so I said to my friend, pointing my finger to the bottle, 'Do you know what it contains?' 'Liquor,' he replied, 'we had never tasted liquor up to that time. I therefore said, 'Let us see how it tastes.' My friend consented to it. I took down the bottle and was going to open it, when through haste I dashed the contents on my clothes. Suddenly he said, 'My friend, do not work but keep a close watch that no one came up stairs while we were learning English vices. We filled our glasses and tasted it. My friend exclaimed, 'Hello! it has no taste; it is like water. I, being wiser, replied, 'Don't you know liquor is water extracted from plants.' We were thus satisfied that brandy was another kind of water. After achieving this exploit of English, he said that the bottle was empty, and you all the most civilized people in the world, we were descending the stairs when the owner of the house met us half way and demanded explanation of what we had done up stairs and how we got our clothes soiled with liquor. We could not conceal our evil deeds; we told him all we did, whereupon he reprimanded us and warned us against recurrence of such things. He said that the bottle was supplied into the throats of his vintners only last night and filled with water. Had it contained liquor, and had we drunk it, it would have been dangerous. 'Boys should not drink.' He gave us good advice, but could not see that drunkards had thrown temptations in our way by keeping that bottle in the parlor filled with water. There would be no robbers if there was no wine to steal.

In Burma and Japan no locks and keys are in use. Doors open day and night, but in Christian countries doors have many bolts and locks as there are members in the house. So you see the Christians have copied all the wickedness, and manufactured all the vices, and exported those commodities to foreign lands where simplicity and innocence reigned. So your drunkenness, the Christian blessing or salutation, has been copied by the children of India, England and America are the boasted nations of the universe, and yet they are the most unscrupulous and unprincipled. We shall be thankful if they import all the good things they possess, but if they send their vices, we are obliged to condemn their actions. I happened to go to Bombay for prosecuting my English studies. I did not know where to go and rest my weary head being friendless and penniless. I was walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced Christianity, received me into his house very cordially. He thought that I would be a noble acquisition to the list of converts. I have already told you that we were walking the street like a madman, when some one told me to call upon a native convert, as I was a high caste Brahmin; the convert, who was also a high caste Brahmin before he embraced

BY THOS. HARDING.

"From the Dead to the Living."

DR. BENTLEY.

Is There a Cure for Consumption?

Gen. Beauregard will give a history of the Shiloh campaign in the January number of the *North American Review*. He claims that Gen. Algeron Sydney Johnson acted only as a corps commander at Shiloh. Gen. Beauregard emphatically asserts contrary to the common belief that he was the sole commander on both days, and, without naming them, controverts the reports of Grant and Sherman as to the nation's forces being taken by surprise.

Thousands of women bless the day on which Dr. Pierce's "Favorite Prescription" was made known to them. In all those derangements causing backache, dragging-down sensations, nervous and general debility, it is a sovereign remedy. Its soothing and healing properties render it of the utmost value to ladies suffering from "internal fever," congestion, inflammation, or ulceration. By druggists.

A Specific for Throat Diseases.
 "Brown's Bronchial Troches" have been long and favorably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles.
 My communication with the world is very much enlivened by the Lozenge, which I now carry always in my pocket; that trouble in my throat (for which the "Troches" are a specific) having made me often a mere whisperer. — N. P. WILLIS.
 Obtain only "Brown's Bronchial Troches." Sold only in boxes. Price, 25 cents.

residents in those poor cabins to the keepers of the crossroads stores for 15 cents a pound, the pay to be "in trade." The jelly is of two kinds, one dark blue, the other a pale green, and both are said to surpass the Scotch jams and fillies that are sold in the

since been troubled with the disease.

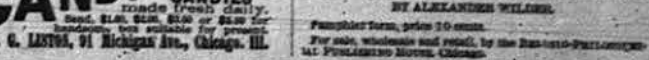
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

For sale by all Druggists. Price \$1; six bottles for \$5.

Whoooping cough. When combined with the healing antiscorbutic principle in the mastic plant of the old fields, presents in TAYLOR'S CHEROKEE REMEDY OF SWEET GUM AND MULLIN'S the most known remedy for Croup, Whooping-cough and Consumption; and is palatable. Any child is pleased to take it. Ask your Druggist for it. Price 50c and \$1. Walter A. Taylor, Atlanta, Ga.

to vitalize the blood and expel impurities.

Shaker Manifesto, Shakers, N. Y., monthly	10
Theosophist, Adyar, (Madras,) India, month-	50
at for Thinkers, Atlanta, Ga.	65
Mind Cure, Monthly, Chicago	10



CANDIES made fresh daily.
Seed, \$1.00, \$2.00, \$3.00 or \$5.00 for
handouts, boxes suitable for presents.
Prof. J. G. LESTER, 91 Michigan Ave., Chicago, Ill.

It is simply another step in advance in the unfoldment and practical application of the inherent powers of the ether. For the various messages must be put on, it is no more possible than are the wires of the telegraphic line for the message they transmit. People who are ignorant of the *modus operandi* of the telegraph and telephone, and have never used them nor seen them used, may be unable to conceive how, and therefore, deny that messages are transmitted. Nevertheless the messages go and come over the wires all the same, notwithstanding the declared impossibility. And so with those who have not

"Fusang is about 20,000 Chinese miles in an easterly direction from Japan, and east of the middle kingdom. Many fusang trees grow there, the sprouts of which are eaten by the inhabitants of the land. The fruit is like a pear in form, but is red. From the bark they prepare a sort of linen, which they

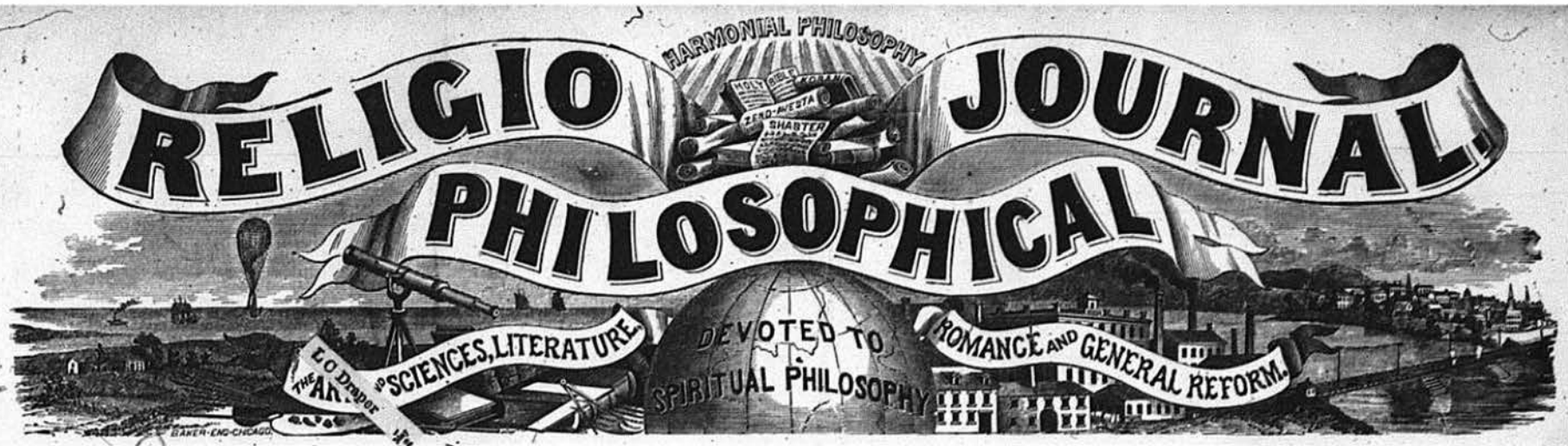
Some forty years ago a Northern tribe sent their best men out on a fighting expedition. Before starting the oracle was consulted as to its success. The answer through the to-aung was, "A desolate country! A desolate country! A desolate country!" This was taken to apply to the enemy's country. But the invaders were driven back, and their own lands were made desolate.

A pet deer belonging to W. H. Payne of Spencerville, Cal., has voluntarily returned to captivity after a year of freedom spent in the forest in company with its kind.

In ordering mention whether lady or gent; if stout or slender. Sent by mail upon receipt of price, or by express C. O. D. Address _____

MAGNETIC PROTECTOR CO.,

92 Dearborn St. Chicago, Ill.



Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE.—The Pantheistic Panacea. Experiences with the Spiritualists. The Draka of the Island of Borneo. If Your Honor Had Been a Tallow-Chandler You Would Still Be One. Disgusting Cheats. The French Canadian Poetess.

SECOND PAGE.—Woman and the Household. Magazine for January Received. Book Reviews. New Books Received. New Music Received. Miscellaneous Advertisements.

THIRD PAGE.—Universal Occasional Sermon.—Spiritual and Practical Affirmations. Helen Hunt Jackson and Others.—Spiritualism.—"Born into a Higher Life." The President's Message. A New School of Philosophy. The Church, Past and Present. General Items.

FOURTH PAGE.—The Intellectual Future of the West. Death of Mrs. L. M. Hardin of Louisiana, Mo. A Liberal for Pap.—General News. Miscellaneous Advertisements.

FIFTH PAGE.—Rev. Letter from Santa Fe, N. M. Perjudices Against a Science of Religion. Fata. The Drift of the Ghosts. The Interior Endorses the Bloodthirsty John Calvin. Figures Never Lie! Dr. Samuel Spear on Spiritualism in Brooklyn, N. Y. Our Spiritual Diary. Joaquin Miller.—His Description of the Death of Vanderbilt. Written Six Months Ago. Notes and Extracts on Miscellaneous Subjects.

SIXTH PAGE.—Draining Enormous Marshes. A Strange Apparition. Miscellaneous Advertisements.

SEVENTH PAGE.—Reconstruction of Foster, Church of the New Spiritual Dispensation. Miscellaneous Advertisements.

THE PANTHEISTIC PANACEA.

The new practice of the healing art, curing without medicine, is founded on the theory that God is not only infinite, but that he is all; man but a shadow, who finds but a second shadow in the material world. And, as God cannot be sick, so sickness is but the name of an unreal, an apprehension or fear, to dismise which from our thought is to be rid of disease. The doctors of this view are physicians metaphysical, a school of philosophy whose application to the morbid conditions of human life is a form of piety transcending any words and symbolic ritual of the Church. But is man nothing imaginably or indeed in himself? As a modest person tries to make himself small in a great and distinguished company, so does true religion consist in reducing to annihilation the whole of ourselves. The good earthly parent would have his child obedient, but not confounded and absolutely lost in filial devotion. He is pleased, rather, as his offspring grows, to have them become independent and distinct in an identity of their own as well as his. Such is nature's way. The old mother bird pushes her brood over the edge of the nest, to fly on their own account; and for what is the human soul fledged of the spirit but to be some body itself, and wing its course in this wonderful universal air? If God is or swallows all, then we are not his relations, and can have with him no tie. He is not a father. He has no kin or kind. He is Saturn devouring all he begets. Worship and even sacrifice of self are thus hypocritical or impossible. Not existing, we could not so assume or pretend to be. But this is absurd. Many have questioned the divine being, but the human none are so foolish or hardy as to deny. If suicide of the human could occur, the divine, too, would disappear. Prayer would perish, because there could be none to pray, if none to pray. Fruit, like the grape, may be preserved in its own juice; but the fruit of the spirit would be smothered, if it grew not fresh on that tree of life which, not producing it, were a barren bole.

The Christian God is, therefore, an improvement immense on the Pagan. Consecration in time and personal continuance in eternity depend on our being more, than drops or mist of a mirage, dissolving in the sea from which they rose.

But, if we be more than reflections in water or a glass, and have an individual, persistent substance of our own, we must not be passive alone, each to a superhuman agency. We must be and do something every way, far as our faculty may go. For ourselves, looking out for our health, on our guard watching against all the ill-fish in heir to or incur by its own fault. Mind-cure practitioners tell us it is not by exertion, but renunciation of will, that the miracle of restoration ever was or can still be wrought. But how save by will is will to be renounced? What but a higher wish can put a lower wish away? To bear may require a stronger will than to do; and to do our best, while we endure patiently what no effort can avoid, is more acceptable to God than any obsequious cringing to his decrees or surrender to fate. Even the heathen Neptune was confessed and adored, not by the sailor's lying down and adored, but by the sailor's lying down in the bottom of the boat, but bravely braving and steering through the storm whose wind and wave would go over him, unless he went over them.

Not pantheism in medicine, which were the sentinel's desertion of his post; and not atheism or materialism, which is disloyalty to the commander-in-chief; but theism, which is the use of our own powers in reliance on the divine help and blessing, is the proposition which alone can be clearly maintained.

That all is God and for the best is a fine speculation, formulated as pantheism, optimism, or spiritualism, or however else it be called. But, applied to conduct, to all our actions to others and theirs to us, it is half

truth and half a lie. All was good, said God over his finished work. But the law, broken by Adam and Eve, or breaking them by not being by them kept, brought the flaming sword in the hands of the avenging angel upon the walls of Eden, with a curse casting them outside the gate. If mind-cure, beautiful as an opinion, lead to any neglect or violation of the conditions of health,—whole-some exercise, drugs that are specifics, drains, quarantine of small-pox, cholera, and plague, use of pure water and air, prevention of human contagion, carnal pestilence, hateful garments spotted with the flesh,—then no fine gold ever grew so dim as will all the glory of recovery of this immaterial kind, whose value will thus depreciate like an irredeemable note, and turn from a panacea to a bane. There is no one method which is a cure-all, no single sovereign remedy, infallible poison or lotion, magnetic, mesmeric, animal, or intellectual operation, which can be an antidote to all maladies or sore deliverance from death. No marvels of restoration or resurrection have succeeded to introduce wonder-working as the usual way to set a limb, subdue a fracture, open blind eyes and deaf ears, or fetch back from the brink of the grave. The common sense of mankind has not abdicated in favor of prodigy or thaumaturgy. The surgeon cannot yet lay down his case of instruments nor the apothecary close his shop. God and nature furnish no examples of medical monopoly. Speak well of the bridge that carries you over, and learn there is more than one way. Thank whoever, in your distress of body and mind, has pulled you through. The ropes and pulleys are many in this life vessel which, with all on board, ploughs the human sea; and the rigging sooner or later will require, to manage it, all hands.

But, having stated these some criticisms or exceptions, I must proceed to advocate the point of mind-cure, properly interpreted and defined, as no local, passing craze, but deserving and sure to have more attention than it has received.

In "As You Like It," the Duke says to his co-mates in exile of the cold and biting wind.

"This is no flattery: these are counsellors That feelingly persuade me what I am."

But there is teaching, above the elements, and a remedial agency when they, in their fury, have done their worst. Sickness and sin, as one writes me, are our foes alike, both undesirable and detestable, and to be fought with the same weapons; yet, as sickness comes of sin, we have no art to make void the retributive law. Could the long account of personal and ancestral transgressions have its awful score wiped off without payment and in an hour, there were no further use for tables of commandment, of a bar of God, or a judgment day. Pulpit and platform and judge's bench would, in the sea of license and impunity, go by the board. Endless woes for transient trespass would make existence no boon, but absolute exemption from all lasting consequence of iniquity would make our being a trifle and farce. We should thus not be moral creatures, but insects, do many butterflies wanton and wavering in the breeze. Human self-indulgence would be like the crossing of flies. Yet this outrage of a boundless hell, the doctrine of a sudden salvation, with equal irrationality, cancels or flanks. Life is above, and cannot be quite brought under, any authority of law, being the expression of love which no statute can originate, overstep, or confine. A law is but the course taken by the nature which it never made, any more than the track can make an engine, the orbit the planet, or the banks a stream. The universe is not a slow procession, but series of starts. At last, in an instant, by the rising tide, the boat ground is lifted, when no pushing could have stirred her a moment before. Dropping his superfluous baggage lets the traveller at once through the needle's eye of a gate, which else no crowding could have forced. There are not only gradual unfoldings, but quick and great shoots of development, new departures in vegetable and animal growth. Darkness did not with long gestation hold light in its womb. Let it be, God said, and it was; and our souls are not only expansions of order, but receptacles of grace. Cases of speedy deliverance, like the opening of prison doors, have, in the new treatment of disease without prescription, multiple report. Why should not the human frame be capable of regenerating influx from its source? Is there any falsity in these old figures of lying in a father's arms and on a mother's breast which a more than earthly filial piety employs? A few bolts and flashes cleanse the air overhead of impurity heaped up for a harmful store through sultry weeks and dog-star months. Is there not an electric renewal from the spirit possible for those who gaze on the lightning with a pleasing fear as it slips so smooth and mighty from the swiftly sailing, turbid, tormented cloud? If so, surely it is or implies no unnatural fact. Are they fables, those secret refreshings of the spirit of which saints and poets tell? It is matter of inward history, to be edited and published in the great hereafter, if not now, that such as, however gigantic, leaned on their own strength, have rotted at the centre and decayed at the root like hollow-hearted oaks and pines that fall in the forest with unexpected crash; while those who have sought and soaked nourishment from the divinity to which they lived habitually close have, out of unpromising weakness, perished with healthful longevity to astonish and outlive their alarmed friends. Soundness for body and mind is the one friendly wish and

salute of men to each other in all ages and lands; and, if a constant, lively sense of the great Lover and supreme Author, in all its effects on our thought and conduct, impart it not, then it is indeed beyond our reach. Be the religious consciousness spontaneous or contagious, it will act as a defence against all infection of evil, if not to prevent mortal ill altogether, yet to soften and abate every injury till the fleshly house we inhabit be moved, taken down, or so transformed that a resurrection or re-formation of the body may be found to prove, as metaphor at least, a true description of the future life.

The mind-cure practice implies that those it is exercised by, penetrate and possess the patient's soul with this feeling of God as the alone Real, before which maladies must flee like shadows before the vertical sun. The rapidity claimed for the operation must of course abide the test of evidence. Let us but note that velocity to any goal, on land or water, is an increasing accomplishment as well as constant aim. The child cannot wait. It must have at once what it wants! How marvellous the satisfactory working of assurance, put instead of apprehension, in all our relations and affairs! "Thy sins are forgiven"; belief of that declaration is the only miracle worth being wrought. Yet only mischief will come of presumptuous attempts entirely to abolish the steps in taking which wisdom and safety consist.

"I'll drop my burden at his feet, And bear a song away."

But I must carry it to that place! Life, if it be a thread, is less often snapped than worn thin and spun out. If it be a fluid, it is not commonly emptied all at once, but dipped into and exhausted by degrees. If it be a solid, it is apt to be wasted and crumbled rather than crushed. The revival from decline and threatened extinction will ordinarily be in like measure and proportion. When the candle is lighted at both ends, there is still a rate of burning, though twice as fast; and fresh supplies of energy, recuperations, however abundant and extraordinary, are legitimate. You may gain several pounds of flesh in a week, and boost the more than crystalline or chemical increment. But could the increment be observed, doubtless it would appear to be by particles in every tissue and fibre and drop.

Swift action and slow by turns is the way of him who is never either tardy or premature; and our own wrong or ill-advised behavior never forgets to react. Colonel Hayne is said to have died of Webster's reply. Over-sensitiveness is not excused. Keats fell under the stab of a magazine criticism.

"Strange that the soul, that very fiery particle, Should have been snuffed out by an article!"

So Lord Byron wrote. The present writer attributed his recovery from extreme prostration more to the confident speech predicting an unfinished career, of an uncanonical prophesies, than to medicaments or travel in foreign parts. We have power over each other to bless or curse. There is an evil eye, and one no less potent to bless. She thought arsenic at me, said one woman to another; and Napoleon wards off plague in Egypt by an effort of his will: We can likewise, when exposed, keep from taking cold. No doubt human malignity, like the coil of a rattlesnake, can spring from a distance unseen. The phenomena of life and death science as yet only in partial fashion can arrange. Mr. Webster said his opponent had gathered together pestilential stuff whose dispersion was necessary to the public health. The organ of destructiveness in scorn and rage, uses means as fatal as powder and shot. When culture is selfish, art becomes disguise, literature becomes the slaughter-house of character, law logomachy, and the lawyer but a protected and most ingenious because legal liar and thief for his client and his bad cause. General degradation comes from low motives in the desk, Senate, and court. "Hath this fellow" of a popular novelist "no feeling of his business," when under thin disguise of pseudonyms, he attempts to bury well-known and noble persons, for peculiarities of dress or look and manner, in the dust of his contempt?

Let us perceive how the tone of the body sinks with that of the mind! The derivation of disease may be remote, as the river Rhone carries far into the Lake of Geneva the stains of its source. The milk of human kindness may not sour from a single rude breath; but, from irritating custom, it will curdle into a broken breast of love, a trouble misnamed in the medical vocabulary as heart disease, consumption, spinal dislocation, water on the chest, these being but single symptoms and results. There is for the invalid no effectual cure but the love of God through a human heart. To that influence, no limits can be set. Because a pipe breaks, Cocchiante is not dry. You can mend or replace the hollow link. How hard our lot, if we could by no method free the interrupted circulation in a living frame! But unfaithfulness flies and rasps so deep as to take away life, and reason for living, at last. The so-called Christian scientists, in emphasizing such facts as I can but refer to and not give in detail, save religion, and the Bible as its chief book, from which the radical broom threatens to sweep out at once pearls and dust. Scripture does not, like a narrow philosophy, part body and soul. Under one term of life, it includes them both. Spirit and flesh are co-partners. In a business firm, either member can sign for all the rest. A late annalist of the old French Seigneurs and Emperors shows the alliance of sensual pleasure and cruel oppression with religious unbelief. These hypocritical lords and bishops in the

eighteenth century punctually practised the pious forms in the Church, and meantime made their sacred courts and proud castles scenes of unbridled license, until the crevice between profession and practice gaped wide, and under the edge of the guillotine ran blood. They were not well, because they were not whole. Not untrue is the old proverb that health is the chief blessing, for it takes in the mind. Devotion destroys not the devotee. It is the bush Moses saw God in, burning, but unconsumed. It is the fount, which, the more it is drawn upon, the more it fills up.

But to the facts. Authenticated demonstrations of mind cure, we require. Speculations about the nonentity of matter and mortal man, until verified, must remain in debate. It must be confessed that matter, whether idolized or disallowed in modern thought, has had a hard time of late. What is matter but spirit dressed and produced? Go the says, "The spirit we act in the highest matter." It is the ghost of God, of which neither he nor we can be rid. What is spirit, say some, but matter refined into that invisible power of whose essence and working we are conscious in our own breast? Matter is made too much of by the Spiritualists that float it, or by the materialists that regard the soul but as its fading bloom. But, until we and God are unclad and naked of all form, it cannot by science be denied. With our creed open to accommodate whatever may be disclosed, though earth were peopled with returning emigrants from the sky, let us wonder and work and wait, putting the stress on our thought. Plato and Solomon were not fools in making mind the source of health, and its perversion the occasion of disease.

How patent to everybody's observation is this truth! According to the human presence we are in, quite speedily we become well or ill. If there be continuity in Christianity, gifts of healing are not, cannot be, gone. Mr. Charles Lyell startled the geologists of his day with the doctrine that the same energy still existed at work in nature that scooped the Atlantic, and threw up the Alps. Our own nature is no extinct volcano or effete moon. There never was an age of miracles, if it is past. Metaphysical, said Edward Everett, is what is after physical and more. It resembles the granite, not the surface, but basis of the planet, at its highest points cropping out. The new healers are professed metaphysicians in this sense of tracing and founding their procedure on the human constitution in the divine pattern and plan. They should not be censured as, like Simon Magus, making merchandise of the Holy Spirit, because, like the old doctors, they ask a stipend for their service. It is the apostolic rule that all ministers should live of the gospel which they preach. Jesus with his disciples took toll of the corn, and his or their inspiration suffered therefore no stint. Faith, his and theirs, still is health; and a bad opinion or no good one of the world and its Author is disease. Was Voltaire, that apogee of genius as Victor Hugo calls him, a healthy man, though he lived to a not very good old age? Schopenhauer, with the acrid temper of pessimism, contagious from his head to his heart, if that base belief were not the first source of his illness, had he in a sound body a sound mind? Socrates, the worshiper and Christian before Christ, despite domestic trouble, was he not thoroughly well? Pantheism loses a factor, leaving out man. Atheism loses a factor, omitting God. In theism, God and man are one, and proof against all the evil in the world. Without the Father in heaven to make our brotherhood, we were all of us but inspired or uninspired monkeys at best.

If with pure curiosity all we desire is knowledge, then we put analysis for life. If we but explode superstitions, we end in ashes. Rock-blasting makes but a ragged hole—very unsightly—in the ground till the builder comes with some architect's design; and the intellectual dynamite which rationalists and scientists are so fond of handling can only destroy, and not create. It is noticeable that newspapers and reviews of the so-called large and liberal order give their choice welcome to a succession of ingenious theories, as if chemistry were of more concern than nourishment of the living bread, and the exercise of wits better than the warming of hearts. If this late denunciation of the mind-cure avoid a like error of carrying their logic to excess and running it into the ground, if they heal without over-subtle explanations, their tidings will be glad. Nor, with so many quacks as we have in graduates' gowns, old offenders in all callings, will it do to salute the Christian scientists with that particular title of scorn.

It is a matter not of construction, but of life. How much of the supreme wisdom and good have we and can we impart? In this question, all others are merged. Some are possessed with and some seem forsaken of God. One man draws inspiration from him as a mighty wind; a second has no more of it than insects of the atmosphere. According to our capacity or willingness to receive it, his mercy is a river or a scarce and scanty drop. He is the health of David's countenance; but how can his blessing abound to the fool who says he does not exist? Should the human race become fully aware of him, then a generation would rise never to fall, sickness would cease, the prophecies in the Apocalypse be fulfilled, and the medical profession in any form have no longer any reason to be.

Held to mind-cure or not, of the possibility and fact of mind-killing at least let us be

aware. Persons may be and often are poisonous. A human atmosphere is sometimes as malarious and morbid as any Roman campaign in August, as any Pontine marsh, undrained pool, or foul, murky Southern bayou. We may find our nearest of kin, as Hamlet says of his mother, "less than kind." Under our own roof may be a repellent pole. A father said of his son, He is the east wind! What do we ardently wish, in words of benediction to our friends and relations, but health and long life? Do we cast shadows on them while we pray that their own shadow may never be less? O beloved kith, there is no love or life in certain looks, gestures, and tones, perhaps of yours! Did one think, ere he spoke, that a sharp word would be a cleaver to cut short a companion's days, an imperious tone a temptation to suicide, and itself a murderous tool? Was that fever occasioned or aggravated by untimely heat of passion which you call a physician to allay or heal? Was the cough planted by the friend who, so anxiously hanging over the couch, seems to sympathize with and check its strangling life? Is neuralgia the stab of a dagger as invisible as Macbeth's airy one, yet held in a mortal hand? Have we begun in our brother or sister that consumption, or did we deal of their paralysis the first staggering blow? No pastor's register or list in the daily sheet or published death-rate or coroner's inquest will show! There is but one book of last judgment that can reveal the secret. It is not opened yet. We are all book-keepers in it by double entry, nevertheless. In the solemn language of Scripture, ere the sentence from the unclasped volume come, may we have grace to be a savor, not of death unto death, but of life unto life!

So I deal with one objection to the doctrine of mind-cure; namely, that it is contrary to the law of nature as respects the sudden cures its practitioners report, it being presumed that the great power, using order alway, proceeds only by degrees, not by starts. But in every kingdom, from the cloud to the soul, there are unanticipated starts as well as traceable degrees. What unexpected, speedy changes we have of frost and freshets, of cyclones and water-spouts and earthquakes in the outer world! When human art and genius come in, how material processes are expedited! The Tyrolean traveler finds it as far up a second hill as it was down the first. But an engine on a railway, a horse who is a racer, or a balloon wondrously shortens the distance and extinguishes time. A man, stumbling on a mountain, has sometimes rolled like a boulder, without stopping, to the bottom. In the popular theology, we have the monstrous creed that a single slip of Adam and Eve plunged their descendants forthwith to all generations into a bottomless hell. The descent into the infernal region, we learn from a Latin proverb, is easy, a sort of a tumble; the return is hard. We have to say that such statements carry into extravagance and disproportion the fact, known to us all, that instantaneously disclosed causes produce vast effects. An impression, a resolution, an affection, like that of Jesus for the young man at first sight, may have an orbit to revolve in longer than a planet's, and involve consequences apparently without end. No Christian believer can doubt that blindness, lameness, palsy of the whole frame or of a hand, is curable at a word, by a touch. We must not conclude that natural laws are broken until we understand what they are! Is the mind potent to ruin, and not to restore?

"He comes to make his blessings flow Far as the curse is found."

But there is no equation or equality of evil with good, of lying with truth, of hell with heaven, or of Satan with God. With Him we communicate. Let us own and use the power we have over each other to heal and prolong life. Whenever we bless and cheer, we share the Creator's privilege. We know not how a crystal, a plant, or our own body grows. Congenial atoms by a law fall into line. By deposits as minute, invisible contributions from every loving mate, a human creature exists and expands. Trifles light as air, expressing goodness, build us up. How quick we become better, when our companions are kind! At a thought of him or her, man or woman, who cares for us, trusts and wants us to continue under the sun, what a tide, as when the ocean rushes up the Bay of Fundy, pours through every vein! It is not a material agency from any pill or bottle or powder or package on the shelf. It is a look, a word, a tone, the lifting of a lid, a gesture unawares. But it is a divine bidding for some human ambassador to renew and perpetuate the vital lease.—REV. C. A. BARTOL, in Unitarian Review.

DR. BARTOL'S POSITION AS VIEWED BY A METAPHYSICIAN.

To the Editor of the Religio-Philosophical Journal: My opinion as a practicing metaphysician has been asked in regard to Dr. Bartol's article on the "Mind-cure," published in the December number of the Unitarian Review, and to which he gives the alliterative, but inappropriate title of "The Pantheistic Panacea." It impresses me as much more temperately and understandingly written than most criticisms on that much-talked-of subject, and with a large part of it I agree; but there are some essential points of difference between my understanding and his. Attempting to state the dogmas of his metaphysician, Dr. Bartol says: "God is not only infinite, but that he is all: man but a shadow, who forms but a second shadow in the material world." But man is not a shadow only in his material phase. God is principle, man idea. (Quoted on Eighth Page.)

For the Religio-Philosophical Journal. Experiments in Psychical Research.*

As the phenomena are continually exhibiting new phases, under more exact conditions, it is prudent not to commit oneself to an hypothesis, until all the facts are in.

We are not to become partisans of a theory, simply because our own secret knowledge is re-echoed to us, or even because some matters are correctly revealed, not in the knowledge of any human being present, but which we may afterward discover to be true. It is not difficult to obtain proof, by properly directed experiment, that embodied faculties, generally in an abnormal state, extend far beyond the reach of sense. We are therefore bound to be cautious in admitting as proof any apparent evidence of exterior intelligence, involving a possible fallacy.

To illustrate this point, I may be permitted to digress from the matter in hand, by relating one or two instances of remarkable clairvoyance.

THE WINE-CELLAR.

Some years ago, in order to obtain absolute certainty as to a power of perception in distant places, and also to ascertain if this power depended in any degree upon light, I arranged with the late English consul at Havre, France, where there was then no submarine telegraph, that at a certain hour he should do in the dark some most unusual act. The proper allowance for difference of longitude was provided for.

Immediately after the act he was to mail a letter with a statement of what he had done, whilst simultaneously I was to post the clairvoyant's revelation. At the exact moment fixed upon, the patient who was an invalid lady confined to her bed, replied to my questioning, "that he was an eccentric old gentleman, for she saw him in a dark place, filled with cobwebs, walking about without his coat, with the picture of M— on his head, and that he always kept this picture under lock and key." I at once sent this statement off, and received by mail the one expected, dated the same day and hour as mine, from which I quote:

"At the hour you appointed I went into my wine-cellar, which is totally dark, and taking the picture of M— out of my writing-case, placed it on my head, and walked up and down in my shirt sleeves."

THE GRAVE-STONE.

I had called upon a gentleman quite unknown to me, on a matter of business. He had paid much attention to mesmerism, and in the course of our conversation incidentally mentioned that there had been left with him, a few days previously, two small articles of a lady's wearing apparel, for the purpose of making an experiment in clairvoyance. He knew nothing whatever in relation to these articles, and had designedly abstained from asking any questions.

I begged for the things and took them home with me. Let us stop one moment to consider the premises. A gentleman of whose affairs and acquaintances I literally knew nothing, accidentally speaks of two articles that have been handed to him by another person without the slightest clue to their history. This person's name was not told to me, and as the sequel proved, I never had heard of him before. I take these articles away with me to a distance in the country, and there submit them to a clairvoyant of my own selection, a lady in private life, who to my certain knowledge knew no more of the existence of the two persons above spoken of than they did of hers, and I obtain the following statement:

"These things belonged to a young lady who lived in a country where they spoke English, but were not called English. She ran away from home with a man who seems to me to have something to do with engines. I saw them in Paris crossing the Pont Royal. They went to live behind the Hotel des Invalides. There were billets of wood and charcoal for sale at the door of the place he took her to. I do not know her name, but I heard them call her Marie. I cannot tell you her other name now, for I do not see how to get at it, but if you will let me rest, I will see if there is not some way to find it out." She then passed into a deeper coma, and at the expiration of half an hour aroused herself with a satisfied air, and said she had discovered it. "She was in mourning when she went away; it seemed to be for her mother. I followed her to the grave and read her mother's name there. It is Susan B-a-r-t and an o or a large dot, I cannot tell which." The name of the young lady then, I inquired, is Marie Barthe? "Yes, that is the name—Marie Barthe."

With this information I went to the gentleman who handed me the articles, and then first learned the name and address of the person who had given them to him. When I called upon him, a letter which the young lady had left behind for her friends was put into my hands, and this letter was signed Marie Barthe.

The clairvoyant had heard the name Marie used in Paris, which I erroneously interpreted Mary, and had read the other name on a grave stone, in a country where she had never been, hundreds of miles away.

The young lady had eloped from Ireland after the death of her mother, Susan, whose funeral she had attended. She was never traced, and there was no opportunity to verify the other portions of the story.

Such instances and many others are instructive. Disembodied mind may, for all we know, possess such powers in greater degree, but we see that they belong to the embodied mind, and probably are only rudimentary. They should not then be used as evidence of another state of existence.

Among the prominent features of these phenomena is the individuality of the intelligence addressing us. When by continuous observation, we find that certain personalities claiming to be present, are so often consistent in their attempts to shake our skepticism or win our confidence, by an apparent earnestness in suggesting new methods of proof, or by their minute knowledge of yourself and their own past histories, the semblance of individuality crops out again and again. You recognize at all times the characteristics to be the same, in manner of address, similarity of thought, feeling, expression and act. The uniformity of accent is striking in both the gentler and rougher greetings, which contrast so strongly with each other. This sameness furnishes us with a striking inferential proof of the genuine character of the physical acts. Indeed the intelligences often associate these physical acts with your reminiscences, as if seeking to prove an identity.

Perhaps one of the most interesting and important branches of the inquiry is in the intimate relation the visions bear to the intelligent physical acts accompanying them. There seems constantly to be a direct connection of cause and effect. If, for instance, it

becomes probable that the vision is the agent which writes on the untouched slate, as all physics and the intelligence itself declare, we will be obliged to examine the physical power of the vision, and its capacity of doing objective acts. Or, if the vision the medium described so accurately seems to take on the character and knowledge that should belong to it, using an audible voice, there is a fair line of argument that it is what it professes to be. At all events we must essentially modify our old notions of hallucination, as insufficient for this class of facts. Perhaps an actual experiment will better illustrate the close relation between vision and act.

A lady who was exceedingly sensitive to mesmeric influences was engaged in reading in her front parlor, whilst I, being on a visit to the house, was seated out of her sight in the back room. Another lady living in the neighborhood, through whom rappings were made with great distinctness, approached the house by the garden entrance, for the purpose of making a call. Silently and unseen, I directed my will and passed to the lady in the front room, and as I justly expected from frequent previous trials, she was soon in a profound sleep. As the visitor by this time had entered the room, I suggested the spiritual idea, and the sleeper had a vision forthwith. Who is it? "My mother, don't you see her?" No. "I do." Can you talk to her? "I understand her." Does she understand you? "Yes." Can she rap to you? "Yes." Will she? "She says she will." Will she rap where you say you see her? "Yes." Where do you see her now? "Near the picture of General Monck." Ask her to rap there. The rappings at once came on the picture, fifteen feet from the nearest person, loud and strong, visibly shaking it at each blow. I tried it around the room, on loose articles that could corroborate the locality of the sounds by their motion, and wherever the sleeper said the vision was, there came the intelligent rappings, claiming the vision as their cause.

Whilst not venturing upon an hypothesis, possibly premature, as to phenomena exhibiting, year by year, newer phases, under more exact conditions, we may sum up, without theorizing such facts as are indubitably certain, and which every patient inquirer can assure himself of, by the most rigorous experiment.

1. That this force acts intelligently at a distance from every human organism.
2. It produces effects that are physical impossibilities to us.
3. It has exact perception in profound darkness.
4. It reveals your secret thoughts, words and acts.
5. It takes on, under some unknown conditions, of which darkness more or less complete is one, the members of the human body becoming sensible to hearing, touch, and partially, at least, to eye-sight.
6. It possesses memory, reason and voice, frequently correcting the erroneous judgments of the medium.
7. It exhibits emotion, professes affection, and demonstrates it by caresses.
8. And under all circumstances declares itself to be of spiritual origin.

Reasonable skepticism and educational prejudice present serious obstacles in receiving incredible facts. All who have carefully investigated them must have gone through the same struggle, yet have become, almost without exception, certain of their genuine character, and very generally have adopted the spiritual interpretation. If these innumerable witnesses, have a claim to be heard, it must be that other men cannot think of this subject intelligently, or speak of it rationally, without a close personal examination.

Many objections are raised against paid mediums, but the examination, to have the least value, must necessarily be carried on through them, for ladies in private life will not subject themselves to the injurious suspicion and insulting demeanor, so often to be met with in scientific incredulity. Neither can the Psychical Research Society neglect the element of Spiritual assertion, for it is inseparable from the facts. The very phenomena themselves base their intelligent actions wholly upon spirit converse.

Experiences with the Spiritualists.

The following article, published lately in the *Oliver Branch*, will be read with interest. It is from the pen of Rev. E. P. Powell:

Last spring I received an invitation from the Spiritualists to address them at Lake Pleasant, in August. To this, I agreed. I found at that pleasant spot a village laid out with avenues and cottages, a hotel, hall, and a natural amphitheatre fitted with seats and speaker's platform. A seating capacity of, I should judge, four thousand was supplemented by standing room for several more thousands. On Saturday, August 22, I reached the ground just at dusk. A warm welcome was given me by a group of old friends and new ones, some Spiritualists, and others not convinced. The grounds were comparable to nothing but a beehive, for the buzz and hum of the people, all of whom seemed to be absolutely happy. This was the first impression; these people are peculiarly happy. The more I talked with them, the more this seemed true. "They are happy in the conviction of freedom." Nearly every one had been a member of some orthodox church; many still were. Escaping from the terrors of Calvinistic faith, these Yankee freedmen were elated with freedom of thought and hope that some of us have experienced when escaping by a different road. That this expansiveness and breaking of bonds have led to liberties not advisable or warranted is not to be wondered at.

But the second thing I noted was an undercurrent of almost hatred, and certainly vigorous denunciation, for those who endeavor to load down Spiritualism with Freeism and frauds. Prominent among the fighters against any phase of lawlessness and corruption was John C. Bundy, editor of the *RELIGIO-PHILOSOPHICAL JOURNAL* of Chicago. Not less vigorous were the President, Dr. Beals; Vice-President, S. B. Nichols, of New York; David Jones, editor of the *Oliver Branch*. The result of the struggle has been to drive out the fallen angels, to force a popular organization of their own.

The third point noted was that "these people are astonishingly hungry." I never saw anything like it, except at the South. What a grand field for vendors of all sorts of "truth"—that wonderful stuff that Chadsbalds carry about to the disgust of every honest Waller! Sure enough, there were signs of enough hunger to eat all this falsehood; and of seeds enough to set through what an Irishman calls "beyond beyond." How many of these are honest people, and how many are vendors of unskipped brass goods, I do not know. What I am sure of is, that the one thing these campers represent, above all things, is how Orthodox starves the soul. Pretending to believe in a future

life, and that at some age intercommunication was common and inspiration possible, it denies anything of the sort now. Based on Spiritualistic phenomena and a book obtained by such means they, nevertheless, anathematize Spiritualism of to-day. By this showing, the world psychically has moved backward; and religion, instead of bringing the two worlds nearer together, has hopelessly alienated them.

On Sunday I addressed at least five thousand people. On the platform were Judge Bailey, Dr. Beals, S. B. Nichols, and several more, of whom I believe few men were ever as sincere and as desirous of doing good. The crowd was intensely attentive, and their faces gave you an average of intelligence equal to that of our better sort of churches. That they are not trained sharply to sift evidence, or "tests," is palpable at all times. Their hunger is unappeased. Having given up their old faith, they are looking eagerly for a better. Probably two-thirds are convinced of spiritualistic phenomena as more or less genuine; one-third are more than satisfied that there is a psychical realm that needs exploring. It is a hard place for the leaders. Knowing that there are frauds among them determined to pass counterfeit coin, they are obliged to hunt out such persons and defeat them. But there are so many more who are deluded or hysterically morbid that they have to deal not only with scamps, but diseased characters. And who can be sure, in the case of phenomena so strange, that he shall not do injustice? There are many with charity so great they can cover a good deal that others vigorously denounce. On the whole, it seemed to me there was very much less of the ludicrous, lying, morbid, fantastic and criminal than I have seen at a camp-meeting of an orthodox sect. I saw but one person "obsessed," and she seemed rather an object of pity. There was no bedlam, no shouting, no "power" prostrations, but a good deal of "investigating" that was not really of much demonstrative value.

Spiritualists do not seem to have much of a common platform. They all hold that the spirit is not confined in its power to the periphery of the body. That leads to telepathy, in which we can nearly all agree with them. It all holds that spirits are, after the body death, still alive and able, under certain circumstances, to communicate with us. In this the orthodox should agree with them.

The pressure of science seems to be so emphatically toward the investigation of psychic phenomena that we may be sure that the next fifty years will do as much in the way of reducing them to law as the past fifty has in reducing to laws physical phenomena. At present, not a title of the jugglery and fraud has manifested itself in connection with spirit investigation that appeared formerly in the shape of astrology and superstition in connection with incipient physical science. Are we not all deeply interested in this magnificent question? Is evolution, that has lifted life, by millions of years of development, up to consciousness and self-consciousness, now slowly lifting us to a higher moral and spiritual power? Is there anything in the old Bible doctrine of ministering spirits? Certainly, evolution leaves nothing at a standstill. What is ahead? If there is nothing higher, is degeneration to follow? Is Maudsley right? Is Hartmann with the pessimists correct? Are we to expect constant physical wonders and no psychical? Are we to pass steadily into the instinctive, automatic state of the life forms that preceded us? If not, what limits are there to our spirit powers? As moral beings, are we to become as unconscious as we are in nutrition and reflex action? I believe the optimists are right, and that these Spiritualists, in a crude way, are holding the ground for us. I wish I had a better knowledge of psychic phenomena. Of telepathic power I have no doubt. Of so-called spiritual communion I have seen no evidence. Of mind reading there seems to be a great deal of strong evidence. At least, the vicious spite and ridicule heaped on Spiritualists are by the great body of them undeserved.

The Dyaks of the Island of Borneo.

A book just published by Scribners, called *Two Years in the Jungle*, written by William T. Hornaday, gives an interesting account of the Dyaks, an aboriginal people who occupy the largest part of the great island of Borneo, where the writer, a collector for Ward's natural science establishment, made extensive and minute researches, both as a naturalist and an ethnologist. He found these heathen the most godless of all races, as they have repelled all attempts of Catholic, Protestant or Mohammedan missionaries to enlighten them. It is true they have some faint notion of a Supreme Spirit, but not as inculcating any ethical rules or as requiring any kind of worship. They keep no sabbaths, have no ministers, no gospel, build no temples, pray no prayers, and worship nothing and nobody. This lamentable state of spiritual darkness is coupled, according to Mr. Hornaday, with a state of morality quite unlike that which prevails in Christian lands. He was astonished at the universal observance of the rights of property; for though they have no written language, and no civil or social laws except the customs and traditions handed down from their ancestors, yet these ignorant people are absolutely free from any transgression against property. And he had never heard of any instance of theft committed by a Dyak, though cart-loads of most desirable articles were left unwatched in their way. Though, in civilized countries, those who avoid illegal, criminal thefts, yet will steal by wholesale through the contracting of debts which they are unable to pay, the inflexible probity of the Dyaks in the payment of debt is astounding. A foreign trader will give them his whole cargo, if he can get them to accept it, in exchange for a promise to pay at some future time; and when the day arrives for settlement, the debt is sure to be paid. The Dyaks, too, as a rule, are temperate, never indulging in intoxicating drink, except upon some great occasions.

Monogamy is almost universal, except in rare instances a chief is allowed a second wife. They believe in strict chastity, both before and after marriage; and, to show how far removed they are from the influence of our Christian civilization, in any lapses from virtue, the disgrace and punishment are meted out equally to both participants in the offense. Consanguineous marriages are forbidden, and no daughter is compelled to marry against her will. Feticide is a crime never practiced by them. The author says, "From the cradle to the grave, woman is considered the equal of the man; and her advice is always asked in matters of importance." Divorce is allowed; but as in marriage the parties are equal, so in separation either one that leaves must pay a fine. He says, their moral laws are the product of their own indigenous evolution, for we see in them no reflection of the religious customs of any of the peoples that have thus far come in contact with them, either Hindus,

Japanese, Chinese or Europeans; yet in hospitality, human sympathy and charity, the Dyaks are not outranked by any people living, so far as I know, and their morals are as much superior to ours as our intelligence is beyond theirs." Their wants are few and easily supplied; and "if happiness is the goal of human existence, they are much nearer it than we." Mr. Hornaday says, "Borneo is no field for the missionary, for no religion will give the Dyak what he will benefit him or increase the balance of his happiness in the least."

From the standpoint of popular theology, most we dissent from Mr. Hornaday's view regarding missionary work in that island? Even if religion should not add to the present well-being of that benighted people, what is their temporary happiness compared to their spiritual salvation? But without reference to the welfare, either temporal or spiritual, of these reputed savages themselves, do not the interests of the orthodox Christian faith demand their speedy conversion? For this untamed people, without a ray of religion, practicing all the cardinal virtues, are a standing contradiction to the theological dogmas of original sin, and the total depravity of human nature, as, also, to the claims of our religious teachers that Christianity alone inspires and produces the purest type of morality and the highest good of society; and, at the same time, the moral goodness and integrity of these uncultured tribes corroborate the heretical ideas held by Spencer, the Ethical Society, and others, "that the moral law is imposed upon us by our own rational nature," and "is independent of theology."—EMILY P. COLLINS, in *Index*.

For the Religio-Philosophical Journal.

If Your Honor had been a Tallow-Chandler You would still be One.

BY WM. WATERS.

When Benjamin Franklin on one occasion was discussing state affairs with some English lords, one of them being short for argument became offended, and said to Franklin: "It is a high time of day when American tallow-chandlers assume to teach English statesmen!" We can readily imagine the twinkle in Franklin's eye when he replied: "If your honor had once been a tallow-chandler most likely you would still be one." Since that time we have had many men in this country, starting low down on the plectrum plane, that have been able to offer good counsels to English statesmen. Nothing can be better calculated to mitigate prejudice against lower circumstances in life than the spiritual philosophy. The light it throws upon human development gives much clearer perceptions as to who it is that most honors the universal soul.

The individual born into life upon a high moral and intellectual plane, is an honor to divine principles, in their harmonious action; illustrating the importance of favorable surroundings and conditions. But the fortunate individual should not be credited with forming the happy circumstances, that may have produced a fine development, having had no part or choice in such selection. We say of those inheriting honorable position and large estates, they are born with a gold spoon in the mouth. But those inheriting through the laws of mother nature, a rounded, even spiritual organization, not only have the gold spoon, but they are born with a golden harp in the spirit, that will make sweet music forever. Still there is the great multitude not so fortunate. For these we must spread a broad mantle of charity. Largely, they stand on the shady side of the tree of life. If many of them come into the world half made up it is not their fault. There are taints of blood, leanings and twistings that have been transmitted along through the veins of their scurvy ancestors of which they are the innocent recipients and life-long sufferers. And yet in their heroic struggles to break away from the load of chains that press them down, they may honor the Father and themselves even more than those nobly and regally born.

Born a tallow-chandler does not bind any man to that occupation for all time. It is possible the English lord might have remained that during his earthly life, if born to the calling; but Franklin was a demonstration that the lowly may rise into exalted positions. There is no doubt in my mind but every human soul possesses elements of growth and expansion that will enable it to climb high up the shining ladder of progress. The inherited obstructions may be heavy and grievous, the captive may weep, sigh and mourn under the heavy load—pray long and earnestly to be delivered from his burdens, and his prayer will be answered. Through all the mist, fog and darkness standing about his path, he will and does—dimly perhaps—perceive a beacon light, and that is not an *ignis fatuus* sent to deceive. It is the pure divine spark in the inmost temple, calling the bewildered traveler to a better and higher path. It would be passing strange if God had made it possible for this pure scintillating spark of himself to be essentially contaminated through its environments. That would have been fatal to his exalted purpose of lifting every finite soul up into the celestial heights of future glory. The cry of this infinitesimal spark in the interior temple is for something better; something holier—it would have "light and sweetness," and though that cry may be overborne and hushed a million times, yet away from the whirl of worldly excitement, in the quiet hour of contemplation, or in the still night, it will speak again and again. We are told in the record that God is our Savior; and so He is, never departing from us—never leaving us without our inward counselor.

The Quaker says, "Mind the Light." He means the light of divinity that lighteth all men. The churchman may claim this interior, regenerating, soul uplifting light to be supernatural, but I regard it as perfectly natural—a part of the inherent constitution of every individual—an accompaniment that will not depart from us; however much ignored, slighted or abused, it is still our Savior, our fast friend, pleading with us for a life of righteousness, truth, justice and moral beauty. The individual battling against ten thousand obstructions that oppose his progress towards a nobler life, falling and rising through all the years—ever repeating and asserting his inherent divine right to a higher manhood, demonstrates the inexorable force of God in the soul as one does not, and cannot who is born into harmony as an inheritance. It is not unlikely that the gentle Nazarene may have had this thought in his mind when to the chief priests and elders he said: "Verily I say unto you that the publicans and the harlots go into the kingdom of God before you."

Self-righteousness can hardly be a source of superior happiness. The individual who has strengthened and sharpened his faculties through a vigorous battle with all the adverse elements, rolling in mist, clouds and storm

long his checkered way, having gained the mountain top, may sit down in sweet composure and view the rugged landscape below or which he has safely past. And who can say that the enjoyment granted him is not greater than that of one who has not wept and mourned, and traveled the rough way with bleeding feet and aching heart? We learn to value conditions through personal experience. The man who has long groped among dark shadows, stumbled among sand-banks, pitfalls and low swales, when he reaches the lofty table ground, and the glaring light, knows their value as the individual cannot who has had only a life of elegant leisure.

The inspirations of the present century clearly indicate that religionists are mistaken in supposing that the portion of the people they are pleased to call the wicked and unbelieving, on passing to the future life are debarred from all further means of improvement. I am not aware that even one returning spirit confirms their view of the matter. Interrogate any thinking, respectable sectarian, and ask him, if he had the power, he would cut off all improvement from the wicked in the future life; and he will tell you, most assuredly not. He will almost feel that his moral nature is insulted by raising the question. Ask him if he knows of any man among his friends, neighbors or acquaintances, that would inflict such injury upon erring souls, and he will tell you he knows of none so oblivious to moral principles as that. Ask him if he knows of any human being that, having the power, would be willing to impose endless punishment upon any human soul, and he will frankly tell you that he has met no such monster as that in human form. Then why should he, why should any one, lay such atrocious crimes to the Great Soul of all goodness, justice, love and mercy? Even the atheist does not stoop to giving to God a bad character—he simply denies His existence. But the sectarian says he exists and then proceeds to give him a reputation so objectionable in point of equity and fair dealing with his own dependent children, that to make the same charges against an honorable and humane man would be an impeachment of his character—it would be loading him with slander. Who would not rather have their very existence denied and never be heard of at all than to be set down in the scale of morals as low as the brute that destroys—casts up its own offspring? The pangs of misery imposed by a ferocious brute upon its helpless offspring lasts but a few moments and death ends the suffering; but how much greater, what appalling horrors in the calendar of crime, does religious fanaticism charge upon the sustaining, loving father of us all? If it were only charged that the soul (termed unregenerate), by a defile decree, slept in forgetfulness forever, our better nature and highest exercise of judgment would be obliged to doubt that; but when it is claimed that nine-tenths of the human family—more or less—are to suffer endless torments in consequence of their errors in this life, then judgment, reason and common sense all stand abashed in view of such unutterable wickedness on the part of the Supreme Intelligence. I protest against any such inference or conclusion. I don't believe a word of it, and I am sorry for the man that dare or can believe it. Such thoughts adopted as truth in our minds, concerning the Universal Father, stand in the way of our soul elevation; they darken and dwarf the intellect and the affections; they trample in the dust high, broad and regal views of God and humanity. They constitute a load of chains that bind the soul to the grim darkness of the long ago, obliging us to worship backwards into the dim twilight of the past and to close our eyes to the light of the present.

Disgusting Cheats.

One of the most serious barriers to the spread of the spiritual philosophy, and its vast array of indisputable facts, is the liability of the researcher, when on the very threshold of his researches, with some unconceivable fraud or cheat, whose cheap simulation of genuine spiritual phenomena disgust him, and he turns away with the conclusion that all of the alleged phenomena are but juggler's tricks, and he resolves to have nothing further to do with it.

The *Boston Herald*, a paper not unfriendly to Spiritualism, in a late issue gives an account of the complete exposure of a miserable cheat—Mrs. Beebe—who, for some time past, has practiced her tricks upon the public, in Washington, Boston, and elsewhere, deceiving many Spiritualists, and convincing others that she was a contemptible humbug. Possessing remarkable vocal powers she was able to imitate a variety of voices which passed for spirit voices; and then she presented, by means of luminous paint, what were taken as illuminated spirits.

She was seized at one of her performances, and found with her outer dress removed, and enveloped in a wrapping of this luminous material. She admitted the fact of her fraudulent practices, signing and promising never again to repeat that effect; and promising never again to repeat them, she left in disgrace for parts unknown.

Any one who can thus trifle with the most sacred feelings of human nature, must have a fearfully bad heart. The wrong they do to honest mediums, as well as to the sacred cause of Spiritualism, is incalculable. After making all due allowances for the antagonistic and overruling influences, both mundane and spiritual, which no doubt, often operate to give a deceptive appearance to the manifestation, there is a point where charity must draw its line. Spiritualists cannot afford to encourage frauds. They owe it to their honest mediums to protect them against such unprincipled persons.

After all, may it not be that there is a useful lesson and purpose in these very frauds? Do they not teach us the necessity of a greater exercise of judgment in spiritual matters? For these drawbacks to the investigation of our facts, thousands of people would embrace Spiritualism who are yet wanting in all the bare germs of spirituality. It is better for the cause—better for its adherents—that we make haste slowly.—*Golden Gate*.

The French Canadian Peasant.

There is no more deeply credulous being than the French Canadian of the lower classes. Whatever mental life he has is still the life of a little child standing in the morning of the world. The age of faith has not ceased with him. That there should be places made holy by bestial visions, that relics should work miracles, that all sorts of local saints should have power to bless and all sorts of local devils power to curse, are to him no more than facts of life. Such beliefs are so wrought into his thought that he never can get outside their grasp. These come to him naturally from his religion, but he is full of superstitions besides. His churchyard is alive with ghosts. He easily credits any supernatural story. And Pierre was no freer from such ideas than were others. One of his most lasting memories was of a little sister of his who for long time had always been dressed in blue, in fulfillment of a vow to the Virgin. She had been very ill, and his mother—the dear old woman who was now dead—had vowed to the Holy Mother, if she would but come the child to recover, to dress her in this her favorite color for three years. There were many other instances of the same kind among the neighbors; indeed, it would not be too much to say that there was hardly one of them but could tell some tale which was not of this world.—R. MACRAE, in *December Atlantic*.

The Horsford Almanac and Cook Book mailed free on application to the Rumford Chemical Works, Providence, R. I.

* Some experiments in Psychical Research, principally through Mrs. E. Lord, from an unpublished work, entitled "Human Responsibility." A Psychical Study. By J. D. Fothergill, Chicago.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO.

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50.
6 months, \$1.25.

SINGLE COPIES, 5 CENTS. SPECIMENS COPIES FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Apage line.

Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, McCormick Block, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, January 9, 1886.

Universalist Occasional Sermon.—Spiritual and Practical Affirmations.

A good word is good, come from where it may, and a word that is significant and prophetic is especially noteworthy. Out from the mist of agnosticism, which yet chills many a pulpit and dims the light in many a soul, a growing and goodly company is coming into warmer air and clearer sunshine. We welcome the men who affirm great truths, not in a dogmatic spirit or method, but in an intuitive and rational way, as becomes the wants of our time. It is well and needful to deny and to destroy error, but this world would be poor in spirit indeed if we stopped there; and as the world grows poor in spirit human life grows poor and barren. We need to deny error and also to affirm truth. The affirmation of immortality by Spiritualists, and the proof of it through soul and senses added to their words, is a mighty saving power, a quickening influence that has reached poor and pulpit helping to a renewed and positive faith and rolling back the gathering mist of doubt and fear.

At the National Convention of Universalists at Brooklyn, N. Y., in October, the Occasional Sermon was preached by Rev. C. W. Tomlinson of Pawtucket, N. I. It is full of inspiration. He affirms strongly; he calls for practical righteousness, for working interest in reforms, for help in charities, for all good works. He would make the light within the guide and help to the work without. We extract as follows:

"St. Paul gives us the most extended statement concerning the life hereafter that we have in all the Bible, and he directly follows it with the practical application. This soul shall change its corruptible garments for incorruptible; its mortal tenement for one which is immortal. Life is not bounded by the tomb."

"There is no death! what seems so is transition; this life of mortal being is but a passing phase, a part of the life of the spirit, whose portal we call death."

"Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

Without this concluding verse, the famous fifteenth chapter of the first epistle to the Corinthians would have been essentially incomplete; with it, the perspective is natural, the proportions are just. The righteous labors of to-day may not to-day accomplish their ends; but the reformer applies himself to tasks assigned of

"The safe appeal of truth to time." The apostle broadens this ordinary horizon of the reformer. His view includes the eternal time covered, not by successive generations, but by the individual soul. He considers the work, not as it is passed on from hand to hand along the centuries, but as it is begun upon earth and continued in the sphere of each man's undying self. So far from being ended by that which the infirmities of human speech compel us to call death, that which is here achieved helps on to fresh conquests in the centuries hereafter. Conviction of the continuity of life—life essentially uninterrupted by departure from earth—supplies the occasion for this ringing appeal to be earnest and unflinching in the promotion of every work of God. Such work cannot be vain, cannot be thrown away, because eternally will furnish opportunity to take up all its broken threads, and to carry its unfinished plans on to glorious completion.

These are dear and noble words, up in the pure air above the clouds and fogs. They strengthen and inspire the soul, and are like the best words of the Spiritualists. We will not complain that he "steals our thunder," for truth is free to all souls that will accept it, welcome from all lips that will speak it. He sees the need of wise and true affirming in this transition period, and says:

"We do well to rejoice in that decay of barbaric theories now so evident in two hemispheres. But it is not an alarming circumstance that they whose souls are dropping out of men's minds have nothing to put in their place. Indolence is everywhere. Will you say that that is the inevitable transition stage? Ah! whether transition stages lead on to safety or to death, depends largely upon the fidelity and wisdom of those to whom they are entrusted."

To build the foundations of faith in great spiritual realities, deep and strong in the soul; "to add to our faith knowledge," as the wraith of the temple rise; to frame towers and pillars out of the daily deeds of a true life, is

the character-building we need. To build the foundations and then stop would be useless; to neglect the foundations and try to build up without them would be to plant our house on the sands for the first tempest to sweep away.

His coming church must be an assemblage of men and women for spiritual growth, for freedom of thought, and for practical work; far better surely than the old machinery for creed-building and the making of straight jackets. He says:

"I plead for no one-idealism in the church. As of old, so now, all cannot be apostles, all prophets, all teachers, nor all workers of miracles. For all diversities of gifts, room must be found in a church which is broad enough to meet the manifold needs of the world. Our parishes, like Protestant parishes in general, commonly fail to interest considerable numbers in their work, because the work itself is not sufficiently varied. In this, the Roman church is more keen of sight. She knows that 'wisdom is justified of all children.' She can make serviceable the man of the world and the rude, the ignorant and the scholarly, the rude and the gentle, the impetuous and the timid woman. She has a work suited to each. She does not expect, nor wish, all to enter her convent; but she has those for those whose souls drive them to retirement, and in that retirement she often finds them to go forth again with new spirit and purpose. Let the Protestant church receive instruction from the spirit of her example."

This is so good that we venture a suggestion for its full carrying out in practice. The adding knowledge to this great faith in immortality would be but carrying out the excellent apostolic injunction. To do that it is indispensable to study and know the facts of spirit presence and power, for such knowledge is impossible in any other way. The Roman Catholic church is wise in using all "diversities of gifts." They even avail themselves of the rapt visions of clairvoyant seers and the magnetic gifts of healing of helpful devotees, using all and explaining all as special miracles with which the holy church is favored. The Protestant church "is not sufficiently varied," to recognize and utilize its prophets and workers of miracles would be a great help. Let our Universalists and others give due place to clairvoyants and intuitively prophetic seers, and to spirit-mediums and healers, accept their "diversities of gifts," leading into broad fields of psychological study and linking life here and in celestial kingdoms by golden ties, and they would more fully "meet the manifold needs of the world" and their triumphant affirmations of great truths of the soul would gain in positive and conquering power.

Helen Hunt Jackson and Others.—Spiritual Presence.

Some weeks since we spoke of Helen Hunt Jackson as having experiences like those of spiritual mediums. She said of her story Ramona, a book devoted to the Indians, picturing their wrongs in a wonderful story: "It was written through me, not by me." She would rise from dreams at night and write what she had dreamed for hours. All this shows her susceptible and impressible temperament, receptive of inspiration from unseen intelligences, as well as from other sources. Last summer she wrote to a friend: "I feel that my work here is done, and I am heartily, honestly and cheerfully ready to go." But a few days before her departure she wrote: "I want you to know that I am looking with almost an eager interest into that 'undiscovered country.' I do not doubt we shall keep on working. Any other existence is, to me, monstrous. It seems to me also impossible that we shall not be able to return to this earth and see our loved ones. Whether we can communicate with them I doubt, but that we shall see them I believe." Her thoughts and hopes, stirred and made more clear by her spiritual experiences, were reaching over the border, and her views touched the verge of Spiritualism. It would have been a great help to her had she reached a clearer understanding of these things while here; such as would have ended her doubt about spirit-communication; but she now sees "with the spirit and the understanding" and such doubt troubles her no longer.

It is interesting to learn how these gifted authors, in their best moods, gain glimpses of spiritual power and presence, and of the life beyond. George Eliot told "of a something not myself," which used her to write her most eloquent pages. Dinah Mulock Craik, in a noble poem, on All Saints' Day, at New Hope College Chapel, Oxford, a place rich in old English memories, its very air filled with the sweet influences of departed worthies and pulsing with the grand harmony of music, said:

"I shall find them again, I shall find them again,
By the soul that within me dwells
And leaps into Thee with rapture free,
As the glorious anthem swells."

"I hear a voice saying, What it says
I hear,—no, perchance, so they say,
As I stand between my living, I ween,
And my dead upon All Saints' Day."

As she stands between the two worlds light comes to her from both, and her rapt soul is lifted up in joy and reverence while she sings:

"And I see, all clear, new heavens, new earth.
New bodies, redeemed from pain;
New souls,—ah! not so with the souls that I know.
Let me look, let me find them again!"

She feels that these visions must be transient and says:

"Only at times through the soul's shut doors
Come visions divine as brief."

But these "visions" are so real that she cries out:

"Linger a little, invisible host
Of the sainted dead, who stand,
Perhaps, not far off, though men may scoff,
Touch me with unseen hand."

"But my own, my own, ye are holding me fast,
With the human clasp that I knew.
Through the ether clear, your voices I hear:
And I am singing with you."

The "glorious anthem," sounding through the dim secluded aisles of the old chapel has helped her until her inmost spirit speaks, the consciousness of immortality and of spirit presence is clear and triumphant, voices

are heard from the Summer-land; she sings:
"And I am singing with you."

As these voices cease and the vision fades away she says:

"Only at times does the awful mist
Lift up, and we seem to see,
For a moment's space, the far dwelling place
Of those, our beloved and Thee."

All this is natural and rational; yet full of beauty in the light of Spiritualism: It would be highly interesting to study the experiences of other gifted writers and learn how their inmost faculties were open to light from the Spirit-world. The time is coming for such study.

"Born into a Higher Life."

Among the earliest and most pleasant of our childhood's recollections is that of a very tall, broad-shouldered man with rosy cheeks and fair complexion. His smiling face and hearty, confidence-inspiring voice are as fresh in mind to-day as when the writer wore a checked apron and wrestled with words of two syllables. Somehow this stalwart pioneer seemed to understand boys and felt that they were neither troublesome incumbrances to their parents nor pests to their older acquaintances, if only they were understood.

Spaulding Eddy was the name of this typical specimen of the honest, brave, energetic class of pioneers who within the memory of men not yet arrived at the meridian of life, have made the Great West the granary of the world; who have gridironed vast regions with metal over which products sufficient to supply a good share of the civilized world are sent to market; who have made the West so prolific in great soldiers, and statesmen, and representative men and women in various walks of life.

Mr. Eddy was born in Richland, N. Y., in June, 1807, and settled near St. Charles, Kane county, Illinois; while still quite a young man. There he spent the active portion of the greater part of his life. He raised a family of six children, all of whom have made their mark as intelligent, virtuous and enterprising men and women. Col. John M. Eddy, of Omaha, the second son, is best known to the public, especially to railroad people.

A few years ago Mr. and Mrs. Spaulding Eddy removed from their old home to Iowa, where Mrs. Eddy passed to the higher life. Mr. Eddy finally made his home at Iowa Falls, where on last Christmas day, at the ripe age of seventy-eight years, surrounded by children and friends, he bade adieu to his mortal body.

Mr. Eddy had long been a consistent Spiritualist, and for many years was a reader of the JOURNAL. One of his sons in a personal letter telling us of the event says: "You knew father as well as we did. He died as he had lived, a firm believer that death means: 'Born into a higher life!'"

From his sick room the editor sends out this inadequate tribute of affection and respect to the memory of one who was his friend from early childhood, and whom he expects to meet again sometime, and to be greeted in the same old, familiar heart cheering way.

The President's Message.

While there are differences of opinion as to other parts of the message of President Cleveland, one paragraph will win universal approval. No-one outside of polygamous Mormonism will dissent from it, and the dissent there will be from its truth. By common consent it is attributed to Miss Cleveland, sister of the President, and its style, so unlike the rest of the document, certainly shows a different authorship. This is no discredit but an honor to her brother. He did well to call on a woman to treat this important question, and she has done her part with eloquent earnestness and marked ability. The paragraph is as follows:

The strength, the perpetuity, and the destiny of the nation rest upon our homes, established by the law of God, guarded by parental care, regulated by parental authority, and sanctified by parental love. These are not the homes of polygamy. The mothers of our land, who rule the nation as they mold the characters and guide the actions of their sons, live according to God's holy ordinances, and each, secure and happy in the exclusive love of the father of her children, sheds the warm light of true womanhood, unperverted and unpolished, upon all within her pure and wholesome family circle. These are not the cheerless, crushed, and unwomanly mothers of polygamy. The fathers of our families are the best citizens of the republic. Wife and children are the sources of patriotism, and, conjugal and parental affection beget devotion to the country. The man who, undeffiled by plural marriage, is surrounded in his single home with his wife and children, has a stake in the country which inspires him with respect for its laws and courage for its defense. These are not the fathers of polygamous families. There is no feature of this practice, or the system which sanctions it, which is not opposed to all that is of value in our institutions.

A New School of Philosophy.

We call the attention to what our New York correspondent reports concerning a new movement in that enterprising suburb of Chicago. A school of universal and cosmopolitan philosophy ought to be located in the very heart of our great country, somewhere on this meridian and in this latitude. No doubt, a little more reflection will enable Prof. Adler to see it in that light.

There is already an "American Akademie" of Philosophy at Jacksonville, the Athens of our own State, beside Prof. Harris's Concord School and others in the "Hub" near by, to say nothing of branches of the Christian School of Philosophy at other places. These will, no doubt, join this new movement, or be absorbed by it when it is in successful operation.

eration. They are local and partial; this ought to be broad and all-embracing. Where could such a conception flourish save in the boundless West?

When young Beaconsfield was sneered at for being a Jew, he warded the sarcasm by saying: "One-half the Christian world worships a Jewess, and the other half worships her son. Yet we are vainly trying to convert the Jew." Such being the fact, the true Philosophy of America must come through like channels.

As a precedent for this movement, we cite Draper's Intellectual Development of Europe. That authentic writer shows that in the 12th and 13th centuries, learned Jews gave to Spain and France their philosophy in law, physics and theology.

The Church, Past and Present.

Speaking upon this subject, Rev. Samuel Watson says: "The Church professes to believe that her religion is a revelation from God, introduced into the world and established by wonderful miracles and remarkable spirit manifestations and power, and that this spirit-life has been the peculiar inheritance of God's people in every age; that they attended the spread and growth of Christian principles as a natural or logical sequence. Is there not a marvelous discrepancy between what the church professes to believe and teach, and real faith and practice in relation to spiritual truths?"

GENERAL ITEMS.

December 23rd, J. Frank Baxter lectured at Taunton, Mass.

Walter Howell has engagements at Grand Rapids and other places in Michigan.

The press of Ottumwa, Ia., speak in flattering terms of the lectures of A. B. French while there.

George Fuller lectures in Amesbury, Mass., Jan. 22, and on the 31st in Chelsea. His address is Chandler street, Boston.

Giles B. Stebbins speaks at Mt. Pleasant, Mich., Jan. 10th, and will lecture there on Wm. Lloyd Garrison, Monday night, January 11th.

Mr. E. Stanford kindly contributes one dollar to the poor fund. We are always glad to credit these amounts for they are for a worthy cause.

Mrs. Ella M. Dole, 105 Walnut street, is now taking a brief respite from her active duties as medium, and will remain with her friends in the country until the 15th of January.

The Society of United Spiritualists have rented Haverly's Theatre, opposite McVicker's, and will hold a meeting there each Sunday at two o'clock P. M.

J. H. Fichte, the German philosopher and author, says: "Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

Mr. D. D. Home, who has for some years been an invalid, is now, we are pleased to learn, a little better. He spent the last summer in Switzerland, and is at present residing in Paris. A friend, writing about him, says that he has suffered terribly.

Capt. H. H. Brown spoke at North Collins, N. Y., Dec. 27th; at Eden Centre, the 29th; at Gowanda, N. Y., Dec. 30th, Jan. 1st, 2nd and 3rd. He is open for engagements Friday, Saturday and Sunday of each week, and also for funerals and special occasions. Address him at Meadville, Penn.

The Banner says: "Dr. Dean Clarke is still in Boston, doing excellent service. It is stated, in the Lyceums and city societies. He would like engagements for January and the first two Sundays of February. Favorable reports of his services reach us from places where he has lectured."

Professor de Morgan, President of the Mathematical Society of London, says: "I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, things which can not be taken by a rational being to be incapable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

The Revue d'Anthropologie, reports an investigation upon the relation of intelligence to the size of the brain. The main conclusions are that there is no absolute relation between the factors, though the brain proper may become voluminous proportionately with the degree of intellectual activity: The important point in determining the intelligence is the quality of the brain cells, constituted by their impressionability.

W. D. Campbell, in Harbinger of Light, says: "I have been to a séance for materialization here, in Auckland. I provided a test in the form of a sheet of cardboard well blackened with smoke. This I placed quite beyond the reach of any one occupying the medium's seat. While sitting in the dark all were in contact including the medium; I held one of his hands. The signal for 'light' was given by the sounding of a bell, none of our hands being able to reach it, and on the blackened card was the imprint of a hand. The medium's hand was found partially blackened as if it had been lightly laid upon it, the card being out of his reach, and his hands being held. Subsequent experiments showed that his wearing apparel could be similarly impressed by the black on the card. While sitting in a subdued light, all within ten feet of the medium were touched; we saw, now and then, an arm and hand emerging from the medium, waving about, and we inferred that the touches were by an arm and hand materialized from him."

Mrs. L. A. Coffin, psychometrist, formerly of Boston, is located at 886 West Lake Street, where she will be glad to meet old friends and new.

We received a call lately from Rev. E. P. Powell, of Clinton, N. Y. He has been delivering some parlor lectures here; also lectured before the Philosophical Society.

Thursday evening, December 31st, the Society of United Spiritualists gave a Musical and Literary Entertainment and Hop at the G. A. R. Hall. It was well attended, those present seeming to be highly gratified with the proceedings.

Mr. W. Eglinton, writing to the Golden Gate, our California contemporary, says: "As far as I can see, mediumship, and the cause of Spiritualism generally, appear to be much more free in this country from canker-spots than in America. The constant reports of frauds in the United States must shake the movement there to its foundation, and I cannot myself fail to wonder how it is that the Spiritualists tolerate well-known frauds so long. It is probably due to the methods of investigation, which, in this country, are well-nigh perfect—giving greater security to genuine mediums, and putting the movement on a proper footing."

An explosion in a coffin that was exhumed lately in Yorkville, S. C., is reported by the Enquirer of that place. The coffin, which contained the remains of a child three or four years old, was buried in 1875. Recently the parents of the child bought a family lot in a cemetery, and the disinterment was for the purpose of transferring the body, which is said to have been found in an excellent state of preservation. There was a glass panel in the casket, and the heat of the sun shining on this is believed to have caused an expansion of gases within the coffin, resulting in the explosion, which is reported to have equalled that of a dynamite cartridge in force.

The village of Cavendish, Vt., has just lost its oddest character in the death of Dave Ordway, an old miller, whose peculiarities were not altogether cheerful. Years ago he had a costly coffin made for himself. When it was ready he paid a clergyman one hundred dollars to preach a funeral sermon, and, laid out in this coffin, was borne amid doleful dirges down the aisle of the church to the foot of the pulpit, where he lay listening to his own mock obsequies. This over, the coffin was then placed in his parlor, and remained there till the time for its real use came. One of his millstones now forms the base of a quaint monument, bearing the following inscription—a little thing of his own: "Tho I am dead yet speaketh, for here is rest upon millstone top I set this noble block to let this world no what I have done."

The Golden Gate of December 29th, says: "At the conclusion of the Temple service, last Sunday evening, while Mrs. Watson was making a plea in behalf of the children's Christmas evening festival, Mr. Dodge quietly stepped upon the platform, and passing around behind the gifted speaker, suddenly interrupted her with the remark that her friends thought that she was well deserving of a Christmas present. He then presented her with a purse of \$75 in gold. It came near breaking the good lady all up; but she soon rallied, and heartily thanking the generous donors, said that it seemed to her that she was the constant recipient of favors at their hands and gave back nothing in return. The incident was quite as much of a surprise to Mrs. Watson as it was to most of the audience."

Light, London, relates the case of a friend who had a broad gold ring which she had worn constantly for four or five years. A gentleman who was staying in the house told her he had been present at a séance where a lady who was very skeptical on the subject, had challenged the spirit, saying, "Well, if you will break this ring on my finger I will believe in you!" when, greatly to her surprise, the ring was mysteriously broken in two. Her friend, who was equally skeptical, turning round the ring on her finger, said lightly that she could not mind making the same promise, if they would do the same with that ring. She thought no more about the matter, but when she came to take off the ring at night, she found there was a sharp cut through the back of the ring which she was perfectly sure had not been there in the morning, and which a jeweller said could only have been done by a sharp jeweller's tool. At a subsequent period she was much vexed when a jeweller, who had the ring for another purpose, soldered up the cut of his own accord.

The London Times publishes Sir George Birdwood's observations on the use of opium and alcohol in China. The conclusions drawn from these observations are, chiefly, that opium smoking is in itself absolutely harmless, and so far as the Chinese are concerned, wherever the practice has prevailed, it has served completely to entice them away from the use of alcoholic drinks; that though opium taken internally is a powerful and dangerous narcotic stimulant it is no worse in the effects produced by excessive use than alcohol; that a prohibition of opium would probably lead the Chinese to a resumption of intoxicating liquors; that alcohol acts with doubly destructive force in tropical climates and with terrible rapidity, its victims also being a constant source of danger to others, which latter is rarely the case with opium chewers; and that the really direful effects of using opium in excess are developed almost exclusively among those who by some weakness or injury of brain, or by chronic disease or unfavorable circumstances, are predisposed to excess.

THE CHICAGO LEDGER is For Sale by
Dealers, Postmasters and Subscription Agents
throughout the United States.
Now is the time to subscribe.
Three cents in postage stamps for Example
Back Numbers will be mailed to any ad-
dress desired. Address all communications to
**CHICAGO LEDGER, 271 Franklin
St., Chicago, Ill.**

Voices From the People.

AND
INFORMATION ON VARIOUS SUBJECTS.For the Religio-Philosophical Journal.
Best.

I have chosen her ground where the daisies around,
Will wave o'er her dust in the spring;
And o'er her breast the birds build their nest,
And teach their young minstrels to sing.

'Tis a beautiful spot, by death half forgot,
Where seldom a new grave appears;
And many a stone o'er the dead that are gone
Is bowed by the weight of the years.

There let her repose, where the wild summer rose
Fills the air with its odorous breath;
And the things that were dear to her spirit when
Will still be around her in death.

Let no marble deface her green resting-place,
But plant a young tree at her head;
Let the evergreen keep a watch o'er her sleep,
And grow beautiful over the dead.

R. C. CRANE.

Letter from Santa Fe, N. M.

To the Editor of the Religio-Philosophical Journal:

One of the most interesting places of this queer old city, consists of the rooms of the Historical Society, which are in the east end of the old Government Palace building. In this old Palace built over two hundred and twenty years ago, I am told that there has never been the least change made. It is built of adobe, the walls four feet thick, the doors very large and heavy, and the windows iron barred. Gov. Ross and family reside in one portion. In the Historical Society's rooms one can spend hours looking at the specimens of different old, ancient relics and implements of war and agriculture used by the Spaniards and Indians hundreds of years ago. This old Government Palace occupies the entire northern side of the Plaza. The Plaza seems to be the center of attraction. It is a very small square of badly kept grounds. In the center is a monument erected to the soldiers who were killed during the late war. There are a few trees, a few benches, a few flower beds, and a few wooden benches. On the east side, among other places, are the salerooms and workshops of the Filigree Jewelry Co. All the gala, silver and precious stones, except diamonds, are found in this territory, and are used in the manufacture of this beautiful jewelry. On the west side is the oldest hotel in Santa Fe, made of adobe, from the great old adobe, with double gallery, and a portal as it is called here.

The scarlet fever has been raging here for several weeks, but no children die but those of the low-class Mexicans. They depend on prayer, and generally lose their babies. I met the funeral train of a Mexican baby a few days ago; it was the most pitiful sight I have ever looked upon. A small boy walked alone carrying a cross on his back, and a lady called out to me and seeing the JOURNAL on my table, she began to talk about Spiritualism. She admitted that she borrowed the JOURNAL to read and was very anxious to see some spiritual manifestations. I gave her tests in slate writing. After some writing of no importance, a full name came, which she said was that of a friend she had known. She had not heard from him, however, for a few years, and did not know whether he was dead or alive. Then came the words: "Living, and you will hear from him soon." I thought no more of it. In about two weeks afterward this lady came rushing into my house, and thrust a letter into my hand and in an almost breathless voice said, "I am fully persuaded."

The letter was from the person whose name was written on the slate, and the writer after apologizing for his long silence, went on to tell at length how a spirit, or something the nature of which he did not know, had come to him and told him to write to her; that she wished to hear from him. He told of his life, and his ignorance as to what it all meant, and asked her if she could give him any explanation. The lady considered it a fine test. There is nothing singular in it to me. Why should not our friends speak to us, advise and comfort us?

SANTA FE, N. M. JULIA E. BURNS.

Prejudices Against a Science of Religion.

We will begin with examining some prejudices that are connected with the very object of our study—the religious and the anti-religious prejudice. It should be understood that "when I use the word prejudice in this connection, I employ it in its etymological sense, a judgment fixed in advance, and not in the ordinary sense of something offensive. Our purpose is to study religion, not to insult them."

Max Müller has written that there have existed two systems broad enough to tolerate a history of religions—primitive Buddhism and Christianity. He doubtless meant Christianity as he professes it, and as he says it professed among him—the Christian city of St. Louis, and Cologne, of Munich and Marburg, of Kansas and Tiele, of Reville and Lenormant. He does not hesitate to recognize with what facility one may be led away from the historical method by belief in the possession of a supernatural revelation, when this revelation is formulated by the agency of a man of reputed infallibility, of a church assembled in council, or of a book finished and closed forever; when it pretends to time around its affirmations a circle impenetrable to free examination. It is wanting in the most essential conditions for passing serious criticism. When the believer's right to interpret the sacred books is acknowledged, a place is left open for exegesis, but that exegesis still remains the slave of particular texts or dogmas that limit and consequently trammel it.

Let us take a single story from the Bible—that of Jonah, and examine the different acceptations it has received. We could hardly find a richer stock of interpretations vitiated by what I call the religious prejudice. According to the rationalist mode of interpretation that flourished in Germany at the beginning of this century, Jonah was an envoy from Israel to Nineveh, who was picked up after being blown about for three days from the shore by a ship carrying the image of a whale as its figure-head. Another interpretation is that of Grimm, that the whole history passed off in a dream. This is to save the letter, but at the expense of the spirit. The important matter in the critical study of a text is to find what its authors intended to put in it, and not what it ought to contain in order to conform to our ideas of truth and justice. "The story of Jonah and still more," said Dean Stanley, relative to the Bible, in his funeral address on Sir Charles Lyell at Westminster Abbey, "two methods of interpretation which have wholly and justly failed: the one that attempts to distort the real sense of the words of the Bible, to make them speak the language of science; and the one which tries to falsify science, in order to satisfy the supposed exigencies of the Bible."—From "The Scientific Study of Religion," by Count D'Alviola, in Popular Science Monthly for December.

FATE.

To the Editor of the Religio-Philosophical Journal:

A thought comes to me on reading in your paper an article headed, "A Prophetic Vision," appearing in D. D. Belden, of Denver, Col. Now this presents a vision of what actually took place about thirteen months later. I have also read an article lately in regard to President Lincoln's fear that he should meet a sudden and terrible death. The article says that he was called to his death through life and death, and that he was punished for doing a thing beyond his control. There is an idea here that would seem to make the chosen instrument of murders an irresponsible agent.

C. F. NEWCOMB.

THE DRILL OF THE GHOSTS.

An Old Sergeant on the Plains Tells a Strange Story of Governor's Island.

"The strangest experience I ever had," said the old sergeant, "was at old Fort William, on Governor's Island, in New York harbor, over twenty years ago. I was a Sergeant at the time, married, and with my young wife, had been living in a small house on the lower end of the island, but the commanding officer concluded to tear it down, and I was told to select the best rooms of the non-commissioned officers' quarters in the then unoccupied fort. What with my usual military duties and the fatigue of moving and placing things to rights, I was pretty well tired out when night came, and slept like a log. My wife was worn out, too, but did not sleep so sound as not to be disturbed every night by what she called the funniest noises, that sounded just like thunder, but I paid but little attention to her, thinking that it was only the noise of passing steamboats or the wash of the water on the shore. It might have been two weeks after I had settled down that one night I awoke suddenly from a sound sleep with that peculiar feeling of dread or uneasiness upon me which arises from an unknown cause and has been experienced by nearly all of us.

"John, do you hear?" I asked my wife when she discovered I was awake. "It sounds like some persons at work below."

"Listening for a short time, I recognized familiar sounds, and had I not been positive that the doors were locked, with the keys hanging on a nail in my room, I would have sworn that the batteries were manned by experienced gunners. The quick tread of the men as they dragged the guns in, the ring of the rammer, the handling of the shot that lay piled in readiness for use, the return of the iron wheels over the rails as it was run out of the port, were perfect in every detail, only lacking the words of command and the report of the piece to complete the illusion.

"As I listened the uproar increased in volume until it was impossible for us to hear each other's voices without raising them to a high pitch. The guns were served with what seemed incredible rapidity, and the very walls, massive as they were, trembled under the heavy artillery in continual motion, while the balls were rolling from one end of the casemates to the other, striking the sides with heavy thuds. Unable to stand this state of affairs any longer, I arose, and lighting my lantern, took the keys along with a loaded revolver, and descending the stairs as lightly as possible, reached the door. The noise at this point was, if anything, more deafening than when I left my room.

"Cautiously inserting the key into the lock, I cocked my six-shooter, and, throwing the door open suddenly, with raised lantern and weapon presented, entered the nearest casemate to the one I occupied, and by the grim old gun and the shot stacked in their usual places. It was the same in every battery I entered. Not a footstep disturbed the thick dust upon the floor, nor was there a finger mark upon either the gun or shot. The tompons were in place, and no carriage had travelled over the rusty rails. Confounded even still more than I was before, I returned to my room, and was disturbed no more that night. The racket, however, commenced again the following night, and was kept up, with slight intermission, for a month. My account of this singular disturbance was met with jests and laughter from my fellow soldiers, which they modified, it is true, when I corroborated it by my wife, but then only so far as to declare it was a scheme on our part to get removed from uncomfortable quarters to one of the new quarters then about completed. Nettled at their taunts, I vowed that if ever the noises commenced again, I would have other witnesses to them, and I did not have long to wait, for about one month after I was awakened by the phantom gunners. This time I passed out over the drawbridge, and going to the men's quarters, awakened a sergeant by the name of Smith, and much to my surprise, he accompanied me to the scene. After standing listening to the racket until Smith's face was as white as a sheet and he was trembling from head to foot, I threw open the door. Smith always declared that for a moment he saw the ghostly crew at their places, but could detect nothing, nor could I ever discover any cause for the disturbance, although I was awakened by the nightly drill of my invisible artillerymen."

"Some months after leaving the island I learned that during the Mexican war an artillery company drilled with these guns some time before they left for Mexico, and that they were nearly all killed in battle. I suppose it must have been a freak of their fate to have their relictions in these casemates and practice with their old friends, the guns."—*Minneapolis Tribune.*

The Interior Endorses the Blood-thirsty John Calvin.

To the Editor of the Religio-Philosophical Journal:

I have just seen a sample copy of the *Interior*, a weekly paper bearing date December 17th, 1885, Chicago, Ill. My impression while looking over some of its articles was, that it savored of Presbyterianism, but on reaching the fourth column on the fourth page, some doubts arose in my mind which caused me to think my conclusion rather premature. The following is extracted from page one: "John Calvin was the theologian of the reformation. . . . He was the personal instructor, or the confidential adviser of the most prominent reformed leaders and Protestant statesmen all over Europe; and although he was imbued with much of the intolerant spirit of the times, and had been malignantly and furiously assailed on all sides, nevertheless his influence for good has been incalculable, and the Protestant of to-day owes as much to John Calvin, as to any other man."

But the utterance of the fourth column, fourth page, are as follows:

"We have before us, 'The Letters of John Calvin from the original manuscripts,' published by the Presbyterian Board of Publication, Philadelphia. On the 15th of Feb. 1546, John Calvin writing to Farel concerning Servetus: 'He takes it up on him to come hither, if it be agreeable to me. But I am unwilling to pledge my word for his safety, for if he shall come, I shall never permit him to depart alive, provided my authority be of any avail.' Servetus attempted to pass through Geneva, on his way to Italy, six years after the above was written, but was caught by the legislation of Calvin, and was burned, Oct. 27, 1553."

There is much more of the same kind, in this fourth column, fourth page, but my space is nearly filled, and I must close by saying I am still in doubt about the Presbyterianism of the *Interior*, for, how can an honest, pure, outspoken soul, receive the base life from the cool, blood-thirsty monster he portrays?

Cairo, Ill., Dec. 30th, 1885. Geo. W. MOORE.

Figures Never Lie!

To the Editor of the Religio-Philosophical Journal:

In your issue of Nov. 29th is an article entitled, "The Reason why Father Adam ate the Apple," in which the writer very strikingly shows the inconceivableness of a long geometric ratio. This article reminds me of another item which occasionally goes the rounds of the papers to the effect that the number of people who have inhabited the earth during the past six thousand years has been so great that the earth has had to be dug over several times to get space to bury them.

How let's have a few plain figures on the other side. It is understood that the present population of the earth is as great or greater than any preceding one, which is one and half billions at high estimate. Grant this number to each generation back to Adam; and grant that each generation has been but thirty years, or two hundred generations. This gives three hundred billions as the total number of persons who can have possibly existed on this earth during the past six thousand years. Now, Brazil, in South America, has an area of over ninety thousand billions of square feet, which divided by three hundred billions gives each person who has lived during the past six thousand years, three hundred square feet of room. Why then who have lived on this earth during the past six thousand years could be seated up to Greenland, each person having over seven square feet.

SANTA ANA, CAL. D. EDSON SMITH.

H. S. JACKSON writes: You may put me down as a little subscriber, as I would rather give up all other papers than the dear old JOURNAL. I admire the stand you took years ago against frauds in and out of Spiritualism. I believe that you and your paper have done more to bring the truth to the people than any other paper in America. Let the good work go on.

Dr. Samuel Spear on Spiritualism.

To the Editor of the Religio-Philosophical Journal:

Dr. Samuel Spear has recently been writing a series of articles in the *Independent*, all tending to lead one's thoughts toward a higher and better life, each succeeding article growing in interest, and the last in the *Independent* of December 3d, entitled "Suspended Intercourse," coming, as it does, from a man whose character and life are all in all the more of interest, in that it tends to show the drift of modern public opinion towards a higher and better view of Spiritualism.

A few thoughts on the article in question may be of interest, and not wholly amiss. The Doctor, after stating how intercourse of souls is carried on here in the body, not only whilst in each other's presence but during temporary separation; how friends look with glad anticipation during these temporary separations to a joyous meeting again; and how this anticipation "keeps them joyful, quiet, cheerful and happy," he then asks: "But how does the matter stand when the loved intercourse is interrupted by death?" Is this intercourse affected by the death of one of the parties? Does it cease? Does it not come back to us as their experience that they do not speak to us from the other side of the grave; that we cannot get the faintest intimation of what has become of them; that we can devise no means whereby to restore this lost intercourse, and that we are, therefore, obliged to accept the breaking off of this intercourse as final, and to devoutly say, 'Fare thee well, in an effort to go to thy happy sight.' This is the ultimate conclusion of the good Doctor, and not of him alone, but of all whose teachings have been in this school.

Now, then, it occurs to the writer, that if materialization of spirits is a fact; that if in a materialistic manner those who have passed the confines of the material things into spirit life may converse with those here on earth, and be understood, then in a measure will these clouds of the Doctor's creation vanish. If Spiritualists can substantiate this fact, and for the truth's sake I hope they can, then will these clouds, dark and gloomy, vanish, and the future of our departed ones and ourselves be a glorious fact, their whereabouts a glorious reality, and not clothed with so much of doubt and uncertainty as under the teachings of other schools of religious thought.

This entire subject will bear careful, anxious, laborious thought. Does Spiritualism furnish this key? Can it satisfactorily answer the question, "Can we have real, actual, tangible intercourse with those who have passed into spiritual life?" The affirmative answer to these queries, fully and clearly, is the key to Spiritualism, and we will not be obliged to content ourselves with the unsatisfactory conclusion of the eminent doctor. If Spiritualism, *per se*, can furnish this key, then is it of all religious beliefs the belief to answer the full purpose of the soul's longing. Can it? Does it?

Liberty, D. T. WYLLIE WINTER.

Prophetic Vision.

To the Editor of the Religio-Philosophical Journal:

The first portion of this narrative will be read by a large number who can vouch for its correctness. Mr. Edwin C. Brooks, now in spirit life, but at the date of the facts referred to, was a member of the Baptist Church in Norwich, New York. I was familiar with his family and all the parties to the incident. About December, 1854, Mr. Brooks woke up his wife about one o'clock at night, and told her he had just seen in a vision, or dream, Fred Eldridge and wife fall through a hole in the ice of the canal at Madoli's barge factory, but Fred held to the reins of the frightened horse and was drawn out with the sleigh in which they were riding, and his wife was left in the water, and was drowned. Mrs. Brooks said that it was only a dream and exhorted her husband to dismiss the matter and go to sleep. At the breakfast table at six o'clock in the morning the subject was again fully talked over in the presence of several other members of the family. Mr. Brooks started about eight o'clock for his store, several blocks up town. He observed some strange things in the street, and on reaching his animated conversation and learned that his vision of only seven hours before had been fulfilled in all its details. Please notice he saw the accident in full outline at one o'clock in the night while it actually took place between seven and eight o'clock the next morning.

Mr. Brooks related these facts to a church prayer-meeting a few days subsequently, and was instructed by the pastor that it was a dangerous thing to take any notice of dreams, but he continued to welcome the heavenly messengers till the last years of his life had become a luminous assurance of immortality. Now for the balance of my narrative I can only ask the confidence that may be given to my personal statements. In 1852, I saw in quick panorama (whether by the body God ever bestows) the events of my life to this date. This included my education for the ministry, ordination, the name and appearance of the preacher at my ordination, the exact length of my pastorate in four towns quite remote from each other, together with the minute influences leading to my removal and settlement in the various pastures, and the number and character of the more than three hundred converts to the ministry. In the past fifteen years I have buried four children ranging from seven to twenty years old. In each case the nature and course of the disease have been given me weeks or months before the least sign was manifest.

These events have come in such complete order of the outline given in the vision that they could be checked and agreed with the accuracy of the counting room. Such experiences do not need the aid of logic or conjecture to gather from their prescriptive evidence of immortality, but they carry their own burden of proof that reaches "within the veil" whither our dear ones are entered.

Kansas City, Mo. S. D. BOWEN.

Strange Incidents.

To the Editor of the Religio-Philosophical Journal:

In May, 1885, the writer being engaged, ordinarily, as an agriculturist in the State of Kansas, had on the occasion herein referred to, retired for the night, and was seized with an excruciating pain in the right knee; said affection did not interfere with the movements of the limb, or cause any appearance that would point to cause of symptoms; nevertheless the pain caused appeals to be made to members of family for aid, but they being nonplussed, failed, and in fact did not attempt any treatment; in the meantime the pain wrung groans from the recumbent sufferer, who, impulsively imagined, the parts made and the entire pain subsided, and eventually the parts resumed their wonted condition, leaving no apparent ill results. The matter would have caused no particular remembrance, was it not for the fact, that soon after the above mentioned occurrence, a letter was received by your correspondent from his sister residing in England, informing him of the decease of his father (eighty-three years of age) in that country, after a short illness, the point of particular interest is, that the venerable parent of the writer was seized with excruciating pains on the evening or night the son was suffering similar pangs, though separated by thousands of miles of space.

I submit the following experiences of H. M. Hill, which, though it transpired many years ago, will, I think, be of party immediate interest. While reading at our Illinois home, the writer one morning awoke from the subject of this from an apparently troubled sleep. When awakened said subject informed the writer that she had dreamed of seeing her father lying in a coffin, and had seen other details attending funeral ceremonies. The writer made light of the matter, and it was not until some time after that she learned that Mrs. H. received a letter from relatives in England confirming, so far as time and the solemn fact was concerned, what otherwise would have passed for only a dream.

Mrs. Clara E. Sylvester writes as follows from Olympia, W. T.: I like your independence in standing by truth, all hazards, and your fearlessness in exposing frauds. I know there is genuine Spiritualism, and fully believe that it will pass the ordeal of complete separation from the chaff, and shine brighter and brighter as the years roll by. Mediums must pass the ordeal of purification, and grow into more harmony with the Divine Mind, by sometimes and sometimes a time when they are here in Olympia, and it would occasionally have a spiritual speaker, and our little meetings were quite harmonious; but now I for one am obliged to turn within and to the JOURNAL for spiritual food. Mrs. Handman, the English evangelist, has just closed a short revival here. She speaks wholly to the emotions. It is really strange how the crowd insists on many things. Some of the people are going to places with crowds, thereby bringing people on to a plane of equality.

Spiritualism in Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal:

This "city of churches," with all the preaching of its pulpits of the doctrine of "life and immortality brought to light through the gospel," cannot furnish outside of modern Spiritualism one single fact of even the most infinitesimal proportions, to substantiate the professed belief in a life beyond the grave; but that which a clear-headed business man who assiduously under more or less deduction and discount, through the instrumentality of spirit-mediumship, Brooklyn, as you are already aware, is and has been for some time past, favored with the demonstration of "life after death," given through the medium power of Mr. John Slater. This gentleman is really the peer of the foremost and best test-mediums upon the platform to-day, without exception. His tests given by him are so perfectly correct, and given with such great rapidity that one of the New York Sunday newspapers characterized his mediumship as "mind-reading extraordinary." His marvelous powers make him a power indeed, for the furtherance of the cause of Spiritualism. Of course, he draws crowded audiences. An intimate personal friend of mine, a clear-headed business man who assiduously detects the dross in some forms of so-called mediumship, and who has recently been bereft of a loving and beloved companion, has informed me that, through Mr. Slater's mediumship, he has received proofs unmistakable of her return, and not even the shadow of a doubt exists in his own mind, as to the reality of the communion it has been his privilege to hold with the departed wife now translated after years of invalidism and suffering, to the Spirit-world. Mediumship is, indeed, the cornerstone of Spiritualism, and I, for one, believe the whole superstructure as well. Without it Spiritualism would be dead, beyond all hope of resurrection.

I must not omit the fact that Mr. Slater utterly ignores all sham materializations, sham spirit voices, and eloquent in his denunciation of all clap-traps and humbugs, fostered so tenderly by many well-meaning but misguided Spiritualists. The noble stand taken by the RELIGIO-PHILOSOPHICAL JOURNAL, meets his entire and cordial approval. Mediums have no firmer friend than the JOURNAL. Would that our brothers of the bright extreme, and all the defenders of crookedness, in the ranks of Spiritualism unfortunately, would lay to heart this very significant fact, viz, those among mediums who are undoubtedly genuine and have well established reputations, including the best and most widely known mediums, endorse the JOURNAL in its grand position, its crowning glory, i. e., "uncompromisingly committed to the scientific method in Spiritualism."

What supreme folly to talk as some of our friends do, of the super-scientific, and yet those who thus speak will ridicule the idea of the supernatural. Their inconsistency is manifest. The bright intellectual light of the present age dispels both the supernatural and the super-scientific, while science and nature remain, and so far from being at war with Spiritualism, they are its mighty defense, its strong tower. In closing, permit me to add a few words for the success of all things temporal and spiritual, of Mr. and Mrs. Lillie, whose engagement in Brooklyn recently terminated. They wrought nobly while here, and the keen, logical and eloquent abilities of Mrs. Lillie, as an exponent of Spiritualism, together with the marked ability of her husband in the realm of vocal and instrumental music are too well and widely known to need special mention.

W. C. BOWEN.

Our Spiritual Diary.

To the Editor of the Religio-Philosophical Journal:

That there is a universality of belief from the lowest type of humanity of a continued existence after death, we will allow the quibbling, hopeless, and senseless debate with themselves to their complete satisfaction, Spiritualists, with themselves, have long since settled that doubt. For a long period hence the writer supposes the public mind will continue to move slowly onward in the line of progress into a happier condition, until our thoughtful successors, with electric motor, the electric motor, and truth will smile at the barbarous, childish, street tomfoolery of their forefathers. All we can reasonably hope for is, that in the change for the better, it will be without violence or bloodshed, as in the gloomy past.

In referring to our diary kept by Spiritualists of Brooklyn, in the year 1885, September 2nd, I find the following remarks, which were given through a table tipping medium, the company having been discussing the probability of the success of the Atlantic cable, some doubting its practicability:

"You will see things as much more strange than the Atlantic telegraph as that telegraph is stranger than the low rope that the ship is rigged with. The elements are in existence that, in due course of events, must develop into a new era of the art of instantaneous photography. As mind reading is the last plank the materialistic quibbler has left to stand upon, let me give a peculiar case which will tax his logic. It happened one afternoon—that the writer was in the office of a former relative in New York City. A gentleman present inquired what he was doing in the line of supplying the trade with new designs in the line of type founding. The writer replied that he was getting old, and did but little now; in fact, he only worked when he felt like it; and when he pleased, and in a measure he had given up work. This, among other things was about the summary of our talk. That evening he had an invitation to attend a private circle at a friend's house situated some considerable distance back in our E. District. On his arrival he found there were but three who composed the society. We were surprised by receiving the following communication through the table:

"So you only work when you feel like it! Your life will worry you if you idle your time away. This will wonderfully operate when you wake up in the Spirit world. I don't mean that you must cut punches, but ought to work at something in order to keep your will in order, so that you meet no obstacle to your progress when you go. (Here, in our impatience to expedite the message an interruption occurred and the table for a minute ceased tipping, but it resumed again and we had the following): 'Your stupid interruption has made me blunder.—Your uncle, G. B. to D. B.'"

This almost needless to say we were all greatly astonished, the more so when explained by my friend that the table tipping for the first time of a casual conversation in my late uncle's office the preceding afternoon. What my uncle was going to remark when he was interrupted can only be imagined, whereas his phraseology to me was fully identified.

Brooklyn, E. D. D. BRUCE.

JOAQUIN MILLER.

His Description of the Death of Vanderbilt, Written Six Months ago.

Washington (D. C.) Letter to Pittsburgh Commercial Gazette.—Joaquin Miller, the poet, is living in his cabin on the outskirts of the city. Last summer he completed a novel entitled "The Destruction of Gotham," in which he pictured the death of Jay Gould and Vanderbilt and the destruction of the city of New York. He received a check for the work for a large amount, and his publishers have since been at the press, expecting to announce its publication during the winter. Singularly, Mr. Miller pictured the death of Vanderbilt almost as it occurred, although the manuscript was in the hands of the publishers six months before the great multi-millionaire died. Familiar with Mr. Vanderbilt's house and his library, he pictured him sitting in the chair at the table in the twilight, with all the objects about him vague and indistinct. As he sat there an old man entered with a scribe on his shoulder and took his seat opposite him at the table.

The rich man said: "Who is this? Ah! It is one of the farmers come here from Staten Island; but it is not hay-time nor harvest. Why does he bring his scribe?"

The old man was silent, until after a time he reached over and laid his hand upon the table and the millionaire laid dead, his hands falling open and for the first time empty. The current accounts of the death of Vanderbilt draw the picture almost exactly as the poet and the novelist had. Mr. Miller is one of those kindly-hearted men who believe nothing should be said of the dead unless it be good, and he attempts to secure his publisher's check and suppress the book. Some of the people are going to places with crowds, thereby bringing people on to a plane of equality.

Isaiah Michener writes: The JOURNAL commends itself to the judgment and conscience of all sensible people; it is by far the most instructive and reliable spiritual paper of which I have any knowledge.

John Williamson writes: You are fighting a good fight, for truth, by exposing fraud. You are defending the faith.

S. H. Garretson writes: The RELIGIO-PHILOSOPHICAL JOURNAL is such an old time friend I do not want to do without it.

L. Hammond writes: I esteem the JOURNAL more highly at present than ever before.

Allen Sanders writes: The JOURNAL is the bread of life to me.

Notes and Extracts on Miscellaneous Subjects.

Texas Newspapers no longer say burn; they use the much finer word "ashy" in headlines.

A writer in the *National Democrat* says that hens will lay profusely all winter if served with two warm meals a day.

The last distinct words spoken by Robert Toombs were (turning to a relative): "Lend me one hundred dollars."

An Indian runner ran a mile race in Wyandotte, Kansas, last week against two champions on roller skates and beat both with ease.

Prairie chickens have this year appeared in abundance in the valley of the Colorado, Western Texas, where they have never been seen hitherto.

Mme. Henry Greville is now writing for the American stage a drama out of her novel "Cleopatra," a most striking character of Roman life.

A negro, overtaken upon a railway trestle by a train, a few days ago, jumped down sixty feet into the Kiohwa River, and escaped without serious hurt.

An organization has been formed in Madison Valley, M. T., with this significant motto: "You had better mind whose range you are on and whose cattle you are branding."

Abijah Jay, one of the oldest members of the police force of Detroit, Mich., died on Monday night at Harper Hospital. He is well known as the "Billah" of the *Detroit Free Press* Police Court sketches.

An interesting relic of the famous Sir Walter Raleigh was sold in London the other day. It consists of Sir Walter's original tobacco pipe, which on a certain memorable occasion excited the disgust of Queen Elizabeth.

Secretary Manning and some others in Washington have formed a "syndicate" for the consumption of fresh venison, which will be sent them regularly all the way from Fort Worth, Texas, as long as cold weather lasts.

Students at Harvard College are preparing a petition to the President and faculty asking for the substitution of voluntary for the present compulsory attendance at prayers. A similar movement last year was unsuccessful.

A. J. Holland of Mason Valley, Nev., has raised the thirteen that he obtained from the nest of a wild cat that he had killed. They have become thoroughly domesticated, and though now but four months old, are good ratters.

A colony of Italians in New Haven is ruled by one Kate Donaghy, who is known as the "Queen of Italians." One of them stepped forward and paid a fine that was imposed upon the Queen the other day for breach of the peace.

Men are now at work digging near Rockwell, Kaufman county, Texas, for buried treasure. The story is that many years ago a man killed his companion in a duel at that spot, and stuffed a lot of \$10,000 in gold down a creek wash.

Lord St. Leonards, while at St. Kilda, a fashionable watering place near Melbourne, Australia, recently received a very round thrashing from a colonial bushman for having, at a public bar, spoken irreverently and indecently of Queen Victoria.

Telephonic communication has been established between Paris and Rheims, a distance of about 115 miles, and the transmission of sound is said to be perfect. Five minutes conversation costs one franc, and in five minutes each party can say some 300 words.

Prince Paul Esterhazy engaged in a fox hunt, organized by the Austrian emperor, a few days ago, and during the chase his horse ran away with him, since which time no trace has been found of him. The subject is the prevailing sensation at the Austrian capital.

The waters of Lake Tula, in California, which had been receding for a long time, have risen rapidly since the autumn rains, and many squatters' cabins that were built on dry land are now a mile from shore. It is thought that the lake will assume its old level, even larger proportion than it now occupies.

The House of Commons has sent many a valuable man to a premature grave. Lady Lansdowne's brother, Lord E. Fitzmaurice, had for an indefinite time to abandon political life, and Lord Dalhousie and Sir A. Otway have since been warned by doctors to keep away from Westminster.

The Duke of Somerset, who died lately, left no son, but had adopted the illegitimate son and daughter of his eldest son, who had formed a lasting attachment to a woman of very respectable connections. To whom he was attracted by her extraordinary resemblance to a lady whom he had wooed in vain.

Heliole is the suggestive name of a new explosive, compounded in a German laboratory. It is said to be a mixture of nitro-glycerine and gelatine, dissolved in strong nitric acid. Its power is greater than that of nitro-glycerine or dynamite, and it is much less dangerous to handle.

The new statues of Beaconsfield and Gladstone, by which the architect designed to mark the era of the erection of the new gateway at Magdalen College, Oxford, were mutilated during the recent election. That of Lord Beaconsfield was the worst damaged, and that of Gladstone, Mr. Gladstone's was defaced by certain undergraduates and other roughs," says an Oxford paper.

Neal Dow's allusion to Bangor as the "drunkenest city on the continent" leads the Bangor Commercial to print the police record of Neal Dow's city, Portland, beside that of Bangor for one day. Bangor had only a lone "drunk," but Portland sent eight drunks to jail for thirty and sixty days.

BUY: NORTHERN GROWN SEEDS. No Seeds produce finer flowers, vegetables and crops, than our reliable tested Northern Grown Seeds. Splendid Farm Seeds, increase yields by 10%. Don't buy worthless seeds when for less money ours are delivered you FREE BY MAIL. Catalog free.

JOHN A. SALZER, La Crosse, Wis.

VIOLIN-OUTFITS.

WE have made arrangements with one of the largest Importers of **VIOLINS** in the United States, who have an immense stock they must turn into cash. They have allowed us to offer at a terrible sacrifice (provided we do not mention their name in the transaction). We wish to dispose of this entire stock as soon as possible, and we offer to send a --



Complete Outfit,
consisting of one Italian

Violin in Box, Bow & Teacher,

(such as usually sells for \$12.00) to any person sending us \$1.00. This includes crating for shipping and delivering to express office. Remittances can be made by Draft, P. O. or express Money Order. Address,

PRAIRIE CITY NOVELTY CO., 69 Dearborn St. Chicago, Ill.

Pianos and Organs

The VERY BEST in the market, including the Celebrated **BECKER**, **BRON**, **Mattushek** and **Estey** Pianos, the incomparable **ESTEY ORGAN**, and cheaper Pianos and Organs—all at lowest possible prices for cash or on time. Call and see us, or write for terms and catalogue before buying. Tuning and repairing done. Pianos and Organs for rent.

ESTEY & CAMP,

201 N. Broadway, St. Louis. 188 & 190 State St., Chicago.

Are making money rapidly with this article. They are wanted in every house. The agent calls and asks permission to put up a set to show how they work. 9 times out of ten a sale is made rather than have them taken down, as they work to perfection. Retail price, is \$1.50. Secure territory at once.

\$1.50

\$1.50

\$1.50

It is positively better than any other holder. An absolutely perfect Hagen Holder—combining in an astonishingly simple manner all the good points of all Holders, and the bad points of none. Including Virtues It Has That It Strives to the Back of Its Head. Then follows the fact that it has no large Coil Springs to loosen from their attachments. No notch or ratchet to catch and pull at the hair. No sharp edges to cut the hair. No hooks to pull at the hair. No sharp corners to catch and pull at the hair. It is slipped so ladies may easily put them up. Perfectly adjustable to any head and any pair of shams, the frame may be raised or down from EITHER SIDE of the bed, being held securely in the position when up, and will not fall down at night. The shams are held in place by two rubber bands which hold them tightly against the pillow. It is especially useful in the morning, during a lifetime, without getting out of order. Is highly ornamental and saves its owner the trouble of washing and ironing, as the shams may remain on the frame four or five months without cleaning. Full directions for putting up.

Agents' Circular with full particulars will be sent to any reliable person wishing a catalog, on receipt of \$1.00 or less, postage paid \$1.20. Write for Desires rates.

Fairlie City Novelty Co., 69 Dearborn St., Chicago, Illinois

PREPARED BY
Dr. J. C. Ayer & Co., (Analytical Chemists), Lowell, Mass.
For sale by all Druggists.

MAKE THE BEST
RECLINING CHAIRS & LOUNGES

IN THE WORLD,
For Comfort, Simplicity
and Durability.

PRICES TO SUIT
EVERYBODY.

• A FINE HOLIDAY PRESENT. •
OFFICE AND SALESROOM,
209 Wabash Ave., Chicago, Ill.

BIG OFFER. To introduce them, we will give away 1,000 Self-Operating Washing Machines. If you want one send us your name, P. O. and office at once. THE NATIONAL CO., 28 DER ST., N. Y.

\$65

A MONTH & BOARD for 3 Men or Ladies, in each country dress F. W. ZIEGLER & CO., Chicago

PRIZE. Send six cents for postage, and receive free, a costly box of goods which will sell of either sex, to more money right away than you can make in this world. Fortune awaits the workers above. Terms mailed free.

TRUE & CO., Augusta, Me.

IS A MAN

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF

LIGHT.

ky Journal for Spiritualists and other students on Philosophy. Published at 16 Crown St., Charing London, S. W., England. Price, postpaid, 6s per and 6d extra.

JOS. RODES BUCHANAN.
29 Fort Avenue, Boston,

giving attention to the treatment of chronic diseases, as by psychoneurotic disorders and the aged have never recovered by himself. His residence is in the most healthy and picturesque location in Boston, and he receives a few invalids in his family for medical care.

DUCHANIAN continues the practice of Psychoneurotic

OT CORNS

THE GREAT ROCK ISLAND ROUTE

ALL ABOUT

KANSAS!

The Famous Albert Lea Route
Is the direct and favorite line between Chicago, Minneapolis and St. Paul, where connections are made for the West. Departs for all points in the Territories from British Columbia to the Gulf of Mexico. Trains are run to the watering places, summer resorts, picturesque localities, and hunting and fishing grounds.

30 DAYS' TRIAL
will convince the most
skeptical that this
is "THE SUREST" to all

R. S. CABLE,
Pres't & Gen'l Mgr.
E. ST. JOHN,
Gen'l Tail & Press.
CHICAGO.

line of bottles on hand for "Phosph. M. S."
LARN LECTRIC CO., 129 & 301 Clark St., Chicago, Ill.

FREE GIFT

A copy of the
1st Con

R COUGHS, CROUP AND CONSUMPTION USE EVALONIC

Respiratory trouble will be sent to any person afflicted with
asthma, Bronchitis, Croup, Sore Throat, Whooping Cough, or
Osteoarthritis. It is elegantly printed and illustrated; 160
pages, 12mo. 1879. It has been the means of saving many
lives. Send name and post-office address, with six cents
in stamps, for a copy.

AYLON'S
“SEROKEE”

REMEDY

Y SWEET GUM AN MULLIN.
Sweet Gum from a tree of the same name
growing in the South, combined with a tea made
of the Mallein plant of the old South. For sale
at 12 cents a box and 12 cents a box.
A. TAYLOR, Atlanta, Ga.

\$10,000 IN GOLD OR SILVER
Absolutely Given Away.
Also HANDSOME PRESENTS WORTH OVER 50¢ **\$6,000.00**

THE POPULAR MONTHLY
FREE BIBLE COMPETITION
"SEARCH THE SCRIPTURES" AT ONCE.

AN EASY CHANCE FOR A BIG REWARD.
To the 500 subscribers first answering correctly, on or before February 1, 1905, our simple Bible question, "Where in the Bible is First Found the Word CHARITY?"

we will give the following rewards:			
1—Cash Present for Gold or Silver	\$2,500	11—One Upright Piano, valued	\$500
2—Cash Present in Gold or Silver	2,000	12—One Fine Top Huggy	250
3—Cash Present in Gold or Silver	1,500	13—One Cabinet Organ	150
4—Cash Present in Gold or Silver	1,000	14—One Electric Fan	100
5—Cash Present in Gold or Silver	1,000	15—One Set Furpiece	100
6—Cash Present in Gold or Silver	600	16—One Solid Diamond Ring	100

500	17—One Brass Loading Machine	50
500	18—One Small Solid Gold Watch	50
500	19—One Small Silver Watch	50
500	20—One Sewing Machine	50

To the next 25, each a Solid Gold Watch, worth \$100 each.
 To the next 50, each a Solid Silver Watch, worth \$25 each.
 To the next 100, each an Elegant Photograph Album, worth \$5 each.
 To the next 125, each a Solid Gold ring, worth \$2 each.

To the next lot an Elegant Book, each worth \$1.50. To the last 200 a Handsome Present.

TOTAL VALUATION, OVER \$16,000.

Each competitor must in every case send \$2 for one year's subscription to THE POPULAR MONTHLY with their answer. No answers will be recorded unless accompanied by the cash, for which we will send, postpaid, our splendid Magazine.

Grand Doubler offers a special prize and is paying for one year for a friend.

The regular subscription price of our splendid Magazine is \$1.50 a year.

U PAY NOTHING FOR COMPETING

Every parent should encourage children to enter this contest. Besides familiarizing themselves with the Rules, secure a highly-revering Family Magazine, and also a chance for one of the rewards. We refer to our *25-cent* subscription every year. In the order received, and number the names as recorded in our subscription books. Hence there can be no mistakes. If you do not get one of the largest you may get one of the smaller rewards, and thus be amply repaid. If you don't get anything but our Magazine, still be satisfied, as it is the best of all.

The Rewards for those who were first in finding the 'wheat GOLD' offered in our tenth premium, in December, were as follows:

1. Chas. Flinwick, Atchison, Mo. \$1,500; 2. Miss Maggie Rhinehart, corner 5th and Chestnut streets, St. Louis, Mo. \$1,000; 3. Kate Bradford, Morrisaville, Rails County, Mo.

11,000; C. Mrs. M. V. Meard, Lithia-Park, Ark., \$1,200; A. W. Conger, Gainesburg,
Ill., \$1,000; G. Bud Martin, Coon, Pug Level, Ill., \$600; T. Ben. Avery, Ken-
neth, Ark., \$500; G. H. Williams, Warsaw, Mo., \$500; Miss Anna John-
son, Queen City, Tex., \$500; H. Frederick Kimber, Owensboro Valley, N. Y.
Mrs. Geo. E. Blimke, Helena, Ark., Grand Upright Piano, \$500; L. Kiss L. Stewart, 304
State street, Chicago, Ill., Top Buggy, \$300; L. Geo. E. Haynes, Atlanta, Texas,
Cabinet Organ, \$150; H. V. Set of Sewing Machine, \$100;
L. Hanson, Grand, Vt., Circus, \$100.

Write to ANY OF THESE PARTIES if you want any further proof.

contents; also to Miss Dora Crawford, Atlanta, Tex., who was awarded \$1,250, and if you will send as a 2-cent stamp we will send you list of over 1,200 who were awarded prizes ranging from \$1 to \$2,000. The following receipt speaks for itself:

Popular Monthly Co., Kansas City, Mo.
 GENTS: A thousand thanks for your promptness in sending the Twenty-Five Hundred Dollars in gold, by which I am happily surprised to know I was the lucky one to first win.

ATKINSON, E.A., December 15, 1905.

The *Kansas City Times* says: "The *Kansas City Popular Monthly* is indeed the best low-priced magazine published. It is composed of popular contributions, such as most people will read with pleasure. The poetry and short-stories are better than may be found in other magazines. The illustrations are reliable, and will do all they promise."

THE POPULAR MONTHLY!
KANSAS CITY, MISSOURI.

THE POPULAR MONTHLY is an old-established Family Magazine, handsomely printed, handsomely illustrated, and containing the most interesting and valuable information to thousands of homes. To satisfy all as to its merits, we mail sample copies for 30 cents.

GET UP A CLUB. \$1000 will be sent to the AGENT sending us the largest number of subscribers during the month of January, 1900, besides his commission of 25 per cent, on each subscription sent us.

(Continued from First Page.)

God is life, soul; man the expression. We feel that the spiritual man is not only of God, but is God. God is the life of the spiritual or immortal, even as the mortal life is the life of the material. Exemplify that all by the sea shore. The shore is the all, or as is our idea of God. Every grain of sand is a soul, each an individual retaining its own identity always, and each one helping to make the perfect whole. Without God, there would not be an instant of man; without man there would be no God.

Man has a threefold nature: the physical, metaphysical, and spiritual. Through the physical he sees and comprehends matter; through the metaphysical he is conscious of, and comprehends, mind and its actions; through the spiritual he understands or is conscious of the Deity; therefore the real or spiritual man is not shadow, but an eternal, immortal man, who lives, always, conscious of his life, of his friends and of perfection. Material man is but a shadow to us. For this reason we know he is but a temporal, material thing that must die—he is unreal, because all that is real lives forever. He is not substance, for the soul—God, is substance. He is but a reflection of the real. The way to separate the real and unreal is to make all real that has complete harmony and eternal life, and all unreal or shadow, that has death and decay in it. Always remember that the real is harmony, is spirit. Through our mind we act upon our body, which is the instrument by which we meet the material world. The body is nothing without mind. The latter sees, hears and acts, using the body as a mechanic uses his tool. As some one has expressed that thought, "Imagine every person in the world deaf and dumb and you cannot imagine any noise." It is the mind that hears and realizes sound.

Dr. Bartlett refers to the question of will power. Any mental practitioner will tell him that dependence upon will power is only dependence upon self; our dependence is an understanding of the higher thought of mind. In fact, that as mind governs the external organs of the body, the walking, talking, hearing, etc., it also just as fully governs the internal organism, and it is our ignorance of that law that causes sickness and manifold suffering. If we depended upon will power we would be defeated at every point, for as a general thing the healer finds his patient mentally protesting against the apparent absurdity of the treatment, therefore positively, but often unconsciously, combating it, making his will far stronger than that used for his cure.

Again, will power cannot heal. It may stimulate and give health and strength to those who have only apparently been afflicted, but the real metaphysician can and does heal eczema, abscesses, bruises and many other diseases that are evident at sight. We do not penetrate the patient's soul—for soul is the infinite all, or God, therefore free from all sickness or sin; but we do reach the patient's unconscious mortal mind, instructing it mentally how to accept our truth, and giving the thought a perfect image in place of the suffering appearance that has been there before.

My experience is that the treatment is usually slow, resulting in good only after a patient, and oftentimes tedious treatment. There are times that we are delighted with a phenomenal recovery, but I think an honest metaphysician is as much surprised as the patient, and will admit the surprise. All the cures that we make are made in much less time than by the way of medicine, and if those under our care would only be really patient and give us one-half the time they are willing to give to doctors, our cures would be greatly multiplied; still they are not miraculously done. If metaphysicians would be honest with their patients, explaining as far as possible the method of cure, not leading the patient to expect instantaneous change nor promising all things; if they would avoid all extremes, charlatanism, bigotry, malice toward one another, and above all if they would carefully abstain from ever claiming or proclaiming a cure that could not be fully substantiated, they would win for themselves and their work far more tolerance and respect and investigation from the educated-thinking class of people than is given to them at present. This is not a craze; it has come to stay. The cranks, quacks, and ignorant ones will be eliminated in time, and only the honest, earnest, sincere worker will remain, and then will the full measure of appreciation be given it, for it will have lived, earned and deserved all praise.

Chicago, Ill.

E. C. D.

RECOLLECTIONS OF FOSTER.

The Marvelous Powers of This Medium.

A Strange Seance in a Southern Bar-Room—The Awful Vision Conjured up in a New Orleans Hotel—The Mystic Man of Many Weird Secrets.

I knew Charles Foster, the medium who died last week, very well indeed. When I first met him he was an authority to whom Joe Jefferson and Edward Sothorn, the actors, used to refer all the strange questions about futurity which bothered them. Between Foster and Jefferson, in particular, there existed a cordial personal friendship.

Foster, in those days, was a dark, handsome, portly man with a heavy, sleepy, good-natured face. His eyes were usually half-closed, after a queer, drowsy fashion. A good eater and drinker was he, and addicted to winding up a night in George Brown's chop-house. There he used to devour Welsh rarebits and devilled kidneys and other indigestible provender at hours when graveyards had done yawning and the ghosts with whom he dealt had gone back to their beds again. Nobody seeing that stout, indolent, good-humored man-about-town and listening to his thick and lazy speech as he stroked his imperial or pulled at his mustache would have picked him out as one of the most remarkable mystics of his time.

I spent one winter—that of 1873-74, I think—down South. I was traveling from town to town, and every once in a while I found that I was putting up at the same hotel with Foster. We used to meet under such conditions, every evening in the bar-room. He was an exceptionally sociable fellow, who never "talked shop," and without drinking very much, loved to be convivial with cheerful company. He was on a professional tour, giving seances at \$5 a head, and even in the impoverished South thought nothing of \$200 or \$300 as a day's income.

On this tour he was accompanied by a slight, shapely, fair-haired young man from Boston, whose name, if I remember right, was Bartlett, and who had a soft, unearthy, spoonish manner. A young man, in short, who might at any moment have dematerialized himself and become a spirit without attracting attention to the process. He was Foster's secretary, and curiously enough did

all the sordid pecuniary work of the trip. For Foster was a spendthrift who had good appetites, which he never hesitated to indulge.

I was an agnostic touching spiritual things, and felt a gentlemanly reluctance to talk on the subject with Foster, who, as I have observed before, hated to allude to it outside his seances. We were boon companions, New Yorkers astray in the Southern wilderness, who were so glad to be in each other's company that it never occurred to us to meddle with each other's business. And yet, as I was, in the bar-room, of the old Peabody Hotel in Memphis, Tenn., I once saw Foster do something which I have never been able to explain.

We were chatting together, and in our party were several young Southerners; good fellows, a trifle boisterous, brimming over with hospitality, but inclined to make fun of Foster and his pretensions. One of them in particular took notice of the evident anxiety with which Foster tried to evade the matter, but kept on jibing him. As he persisted, Foster's expression slowly changed, and I noticed, by the way, that his secretary, Bartlett, watched him as keenly as I did. A sort of stupor seemed to be creeping over him like the shadow of the coma that comes with apoplexy. His eyes fought against the growing drowsiness and he made a struggle apparently to keep awake. I thought for an instant that he was going to escape his persecutor in a nap.

All at once he woke—if waking it might be called—and, turning a face blazing with an anger so proud and lofty that I should never have thought him capable of it, he said, in a voice that rang like a battle:

"So you doubt that the spirits of the dead ever really come back to us?"

As he spoke he put his hand on the young Southerner's shoulder. The Southerner rose to his feet as if to resent an impending insult. Some of us, afraid of trouble, rose too. All this time Foster kept his hand on the skeptic's shoulder, but the stupor was fast returning and he quickly began to look like a dead man with a flushed face.

But the Southerner's visage was this time incomparably the stranger of the two. His eyes started out of his head. His mouth opened. Shiver after shiver convulsed him. His expression was one of terror mingled with amazement. His stare was fixed upon some object, invisible to the rest of us, which, to his vision at least, must have stood directly behind Foster.

It was an extraordinary scene—made all the more impressive by the fact that it took place in a hotel bar-room amid absolute silence. What the spell was I never asked and never knew. It slowly dissolved—slowly, as it seemed to us, at all events. Both men came back to themselves. No one asked a single question. Instinct told each of us that it was a sacred moment. Foster dropped lazily into his chair, and the Southerner called for more drinks, stared furtively, over and over again, over the medium's shoulder, spoke in monosyllables, and with a face that did not again regain its color, soon afterward left the room.

Perhaps that young Southerner is still alive in Memphis, and will tell what he saw. For whether the phantom was a purely subjective image or not, those eyes of his were as intently and as honestly fixed upon something visible by himself, as mine are upon the paper on which I am writing.

I met Foster again in the ancient and historic St. Charles Hotel in New Orleans. He occupied two rooms on the ground floor, on a passage which opened on the left hand of the central rotunda. I think that in a spirit of ironical compliment, the landlord called those rooms "private parlors." It was a casual week, and the city was full of up-river planters bent on spending money. A great deal of it flowed into Foster's hands, for he had a tremendous celebrity. Bartlett was kept busy all day pocketing five-dollar bills.

I had to see Foster on some business or other, and calling at the hotel at an hour in the morning when I supposed he might perchance be disengaged, I found him finishing a bottle of wine with Bartlett, and condemning the fat and flabby zephyrus which in New Orleans are mistaken for oysters. It is strange how well I recall the tone of disappointment and personal wrong in which he complained of those muddy shell-fish. We went to his rooms. They were extremely small and dingy. The second of the two was a bed-chamber, the first a sort of ante-room, holding at its best about ten people.

I remember distinctly, and can see them before me as in a photograph, every detail of the furniture. The chairs were old-fashioned and covered with hair-cloth. In the center of the room was a small marble-topped table of the kind to be seen once in a while in the more antique hostilities of the South. There were also an easy-chair and a crumpled lounge. It was on this foundation, evidently, that the rooms based their title of parlors. The windows, looking out a court-yard, were open, and so was the door between the rooms. I heard, afterward, by the way, from one of the clerks of the house (and his plains struck me as singularly, almost absurdly sordid and commonplace), that the moment Foster entered the first room on the day of his arrival every pane of glass in those windows was smashed as if by an explosion. But this was a common experience with Foster, to which like the upsetting of furniture and midnight buffeting of himself by unseen hands, he had become, in a measure, accustomed. However, he was as afraid of the dark as a child, and never slept alone. Indeed, the mere prospect of ten minutes solitude would depress him in the most extraordinary way. It used to cause him absolute agony. Foster dropped into the easy-chair, lazily smoking a cigar, and Bartlett threw himself upon the lounge and began to read.

While we were talking, Foster and I, there came a knock at the door. Bartlett rose and opened it, disclosing as he did so two young men plainly dressed, of marked provincial aspect. They were ordinary middle-class Southerners. I saw at once that they were clients and rose to go. Foster restrained me.

"Sit down," he said. "I'll try and get rid of them, for I'm not in the humor to be disturbed. In any case they are only commonplace chaps, and I'll soon be through with them."

I stayed, and it was the first and the only seance of Foster's that I, in my character of unbeliever, ever took part in.

By this time the young man had ascertained from the courteous Bartlett that the great medium was disengaged, and they entered. Foster hinted that he had no particular inclination to gratify them then and there, but they protested that they had come some distance, and with a characteristically good natured smile, he gave in.

What followed I shall describe as minutely as I can, for the whole scene is to this day as vividly impressed upon my memory as if it had taken place only yesterday.

In the room I have pictured Foster sat as far from the table with the marble top as two feet at least. Bartlett had returned to his

sofa. I sat by the door and the two young men with awe-stricken faces sat by the table, one of them resting his arm on it.

Foster looked back in his chair, voluptuously watching the smoke of his cigar. His left hand was in his trousers' pocket, his right hand was free and toying constantly with his mustache. One leg was thrown over the other.

On the table were several long, narrow strips of paper, about the width of the margin of a newspaper, and a couple of short pencils. The young men looked furtively round the room and at Foster. It was easy to see that one of them was inclined to believe.

"Now," said Foster, in his usual indolent manner. "It will be necessary for you (to the skeptic) to think of some person, now in the Spirit-world, in whom you have confidence. Ah! as I speak to you some one has arrived. It is a woman—perhaps your mother. She is going to communicate with you."

And at that instant there came a rap upon the table, apparently in the lower edge of the marble, so loud and so distinct that three of us started—the young strangers and myself.

"Take this card," proceeded Foster, his eyes shut and his expression one of delicious drowsiness. "It contains all the letters of the alphabet. Spell out, letter by letter, in silence, the name of any spirit you may expect."

Then followed what to me seemed a most extraordinary incident of telegraphy. As fast as the young man struck the right letter an invisible something smote the marble with a ringing tap.

"Do you recognize the spirit?" inquired Foster, still drowsy and uninterested.

"It's my aunt, sir," replied the countryman, very white, but with a resolute face, as became a brave young fellow who was bound to stand any revelation, no matter how tremendous.

"You are sure of it?"

"That's her name."

"She is standing between us, looking at you. She is tall and thin, dark hair mixed with gray, very wrinkled, and her smile is very gentle."

"It's my aunt!" cried the lad, with eyes dilated.

"Take one of those slips of paper," continued Foster, twisting his cigar in his mouth. "Write on it whatever question you wish to ask of her. Then roll it up in your fingers as small as possible and give it to me."

It took the young man a few minutes to think out and then compose the question—a task in which he was aided by his friend. Then he rolled it up into a ball about the size of a pea and handed it to the medium.

Foster took it indifferently, held it against his forehead just as he received it, and without a moment's delay but in rather hesitating voice said:

"You have asked your aunt whether in her judgment it would be a safe speculation for you to go as a partner in the butcher business with so-and-so (mentioning a name), in Algiers." Algiers, by the way, is the Brooklyn of New Orleans.

"Yes, sir!" gasped the young man.

"Your aunt says to you in reply," drawled Foster, "that she does not like to interfere with your plans, but you must be very careful in your dealings with so-and-so. His reputation is a very bad one, and he has cheated everybody he ever was in business with."

A flock of other questions and answers followed, all expressed in the same way. The more he replied the drowsier and more indolent grew Foster. I thought he was tired of the interview and was feigning sleep to end it.

All of a sudden he sprang to his feet with such an expression of terror and consternation as an actor playing Macbeth would have given a good deal to imitate. His eyes glared, his breast heaved, his hands clinched. It seemed as if some horrible spectacle fascinated him. I could have sworn he saw a raw bloody spectre standing beside the young man from Algiers.

The lad, on his part, rose stupidly a moment after, his eyes fixed with an anxious stare on the medium.

"Why did you come here?" cried Foster in a wall that seemed to come from the bottom of his soul. "Why do you come here to torment me with such a sight? Oh, God! It's horrible! It's horrible!" And he clasped his two hands before his face, shuddering as if to shut out the vision which dismayed him, but which none other of us beheld.

Incredulous as I was, the sincerity of his distress troubled me. Even on Bartlett it had such an effect that he dropped his paper and sat bolt upright. As for the two young men, they fairly trembled.

"It is your father I see!" cried Foster, in the same walling tone of anguish and repulsion. "He died fearfully! He died fearfully! He was in Texas—on a horse—with cattle. He was alone. It is the prairie! Alone! The horse fell! He was under it! His thigh was broken—horribly broken! The horse ran away and left him! He lay there stunned! Then he came to his senses. Oh! his thigh was dreadful, dreadful! Such agony! My God! Such agony!"

Foster fairly screamed at this. The younger of the men from Algiers broke into violent sobs. His companion wept, too, and the pair of them clasped hands. Bartlett looked on concerned. As for me, I was astounded.

"He was four days dying—four days dying—of starvation and thirst," Foster went on, as if deciphering some terrible hieroglyphics written on the air. "His thigh swelled to the size of his body. Clouds of flies settled on him—flies and vermin—and he chewed his own arm and drank his own blood. He died mad. And my God! he crawled three miles in those four days! Man! man! that's how your father died!"

So saying, with a great sob, Foster dropped into his chair, his cheeks purple and tears running down them in rivers.

The younger man from Algiers burst into a wild cry of grief and sank upon the neck of his friend. He, too, was sobbing as if his own heart would break. Bartlett stood over Foster wiping his forehead with a handkerchief. I sat stock still in my chair, the vivid scene of human anguish and desperation which had been conjured up slowly vanishing like the illusion of a magic lantern.

"It's true," said the younger man's friend; "his father was a stock-raiser in Texas, and after he had been missing from his drove for over a week they found him dead and swollen, with his leg broken. They tracked him a good distance from where he must have fallen. But nobody ever heard till now how he died."

Perhaps those two young men are still alive in New Orleans. I believe that Bartlett survives. If they read this they will affirm that plainly and with absolute accuracy I have described the only seance I ever saw conducted by Charles Foster. ALBERT GORDON, in New York World.

Church of the New Spiritual Dispensation.

To the Editor of the Religio-Philosophical Journal:

Mrs. F. O. Hyzer, of Baltimore, Md., has been filling a two weeks' engagement in our church. Her presence with us brought out many of her old friends. Mrs. Hyzer is a living miracle (if I may be permitted to use the term) of the power of spirit over matter—nay, over physical death, it may be. It has been my good fortune to have known Mrs. H. for thirty years, and when I first met her in those earlier days, it seemed as if a breath would have blown her away. At that time she had severe lung troubles with frequent hemorrhages, and it appeared as if she would not live in the mortal body a month; but her friends in those earlier days did not know of the work that the Spirit-world have laid out for her, and in the many years of acquaintance and friendship, they have seen with astonishment how much such a frail body can endure when it encases such an indomitable spirit. Surrounded with trials and burdens that would have killed many a strong and robust man, her faith, her love and her inspirations have seemed to grow stronger with each new trial. Her inspirations have refreshed many thousands by their intensifying power. Her poetry, always musical and of a high order, has blessed many a sorrowing heart, and it flows in rhythmic cadences, as the tides ebb and flow. No one, as yet, has been able to fairly report her lectures, and I shall not attempt it. Her morning services have been from subjects gathered from the audience, and take a wide range in ethics, philosophy and symbols. They abound in metaphor, poetic imagery, as well as a keen analysis. By some she is considered a transcendentalist, uttering words and symbols as of little meaning; to others, as delving down deep into the alchemy of spirituality. Her love for truth, purity and a child-like faith in God's law and love, is such that her earnestness while lecturing, rivets the attention from the most indifferent who, while they may not be able to comprehend the teachings that flow so musically from her lips, still respect and honor the teacher for her evident honesty of purpose. We read in the old Bible of the translation of Elijah to heaven, in a chariot of fire. Methinks that our sister, when her life work on this planet shall have been done, may, by the simple effort of her spiritual forces, drop her mortal body as a caterpillar emerges from its first condition to that of soaring through ambient air. She may become a genuine materialized spirit even now. She certainly appears far more ethereal than the flesh and bone performances that disgust the honest investigator and bring reproach upon honest mediumship of whatever form.

Our three o'clock meetings continue to be interesting. Dr. Emily J. Pike has given us some valuable hints in regard to healing and also as to mediumship. Mr. W. C. Bowen spoke for a half hour at our afternoon meeting, December 20th, and as usual commanded the close attention of all his hearers. Both Mrs. Pike and Bro. Bowen, as well as the chairman paid a fitting tribute to the memory of Charles H. Foster, who has entered the higher home, and whose wondrous medial power has convinced so many in years past.

Mrs. Pike related many incidents as to his mediumship. She is an excellent speaker as well as a successful healer of great power. Her hearty co-operation with us is duly appreciated by all who come to our meetings.

We have changed the order of our afternoon meetings somewhat, and after an hour devoted to conference and mediumship, we have formed classes for the development of mediumship.

Mrs. Pike has had long experience as a medium, and on Sunday, December 27th, some forty or more people joined the class. Several persons were more or less influenced, and one man was controlled to speak for the first time. All we expect to do is to start people on the right road for mediumistic development, as the prudence to the formation of home circles. We are met by inquiries every week asking how mediumship may be developed, and we hope that before the winter shall have passed that many sensitives may be found that are willing to be used as mediums.

Mrs. Pike's opening address on the 27th was exceptionally able. The forepart was in reference to Christmas and the universality of its observance. The speaker said that she knew that there was a class of thinkers who doubted the existence of such a man as Jesus of Nazareth, and she said that she knew that many spirits who had communicated with mortals, had said that they had never seen Him, nor had they known of any spirit who had met this exalted spirit. The speaker argued that this was no argument that he had not lived, nor that he was not even now exerting a powerful influence upon this earth, in our day and generation. To her he was a living personality, the highest embodiment of light and love, and argued as we were one in spirit with him, we, too, could feel the influence of him upon our lives and actions. From this she took up the question of mediumship, and argued that mediums were born, not made, and that while all were undoubtedly more or less, under spirit influence, that it was more of a physical characteristic than of spiritual. She said that as a healer she found some that could not come into her aura, and hence she could not be of any benefit to such persons, who came to her for treatment. There were others whom she could come into sympathy with at once, and relieve almost instantaneously. She announced that she would give Friday of each week from 10 to 4 to the treatment of all who were unable to pay, without money and without price. Her rooms are at 133 Penn St., Brooklyn, E. D., and it is hoped that many suffering ones may find relief in this generous offer. She gave many interesting experiences which were listened to with close attention. One or two instances, among many others, I will record. She said that a year or two ago while assisting at a reception given to Mrs. Maud E. Lord, in Tremont Temple, Boston, a lady came to her in great distress, as she had got to move from her residence in the city to one of the suburbs where she could get air and sunlight. She said that she told her friend that she would see what could be done on the next day, Monday; that she took a train to a near-by hamlet or village, and found a large vacant mansion, but the rent was beyond the means of her friend. As she was passing along the street to the depot she met an elderly gentleman dressed in dark navy blue, with white hair and beard and she asked him if he could tell her where she could find a small cottage for her friend. He replied, "Yes, I know a gem of a place belonging to a Mr. Hammond, which is just being vacated," and he directed her to another avenue, giving the street and number. She told this person whom she had met the kind of a house she wanted—one with plenty of sunlight. He said it was just what she needed; that it was surrounded with flowers, and that she would have no trouble in making arrangements with the owner. She found the house without difficulty, met Mr. and Mrs. Hammond at the door, rented the house, and

her friend is living in it to-day. When she inquired of Mrs. Hammond as to the man who had directed her to the place, describing minutely his appearance, she found that it was a relative of Mrs. H. who had been in the Spirit-world a number of years.

The speaker said that she was not clairvoyant nor clairaudient at the time, and she felt then, and still feels, that it was a spirit materialization. One other instance: She said that some friends of hers, who are private mediums, had been holding private circles for materialization, in Boston. One day while riding in the street cars, a gentleman came in and sat down by the side of one of the ladies. When the conductor came to collect his fare, this person spoke to the lady, saying, "I want you to pay my fare." She said, "Certainly, sir," and handed it to the conductor, thinking how strange a request from a well dressed gentleman whom she had never seen. That evening they had a circle, and the first spirit who was able to materialize was the person for whom they had paid the fare in the street car a few hours before. His first greeting to them was, "Do you know me?" The speaker said these ladies were not public mediums, and she gave these incidents as facts in human experience, as real to the persons who received the manifestations as any other incident in life.

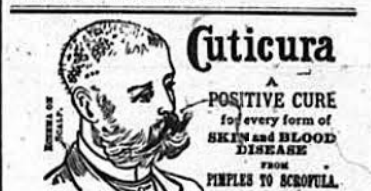
Brooklyn, N. Y.

S. B. NICHOLS.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites.

IS EXCELLENT IN LUNG TROUBLES.

Dr. ENOCH CALLOWAY, LaGrange, Ga., says: "I have used Scott's Emulsion with wonderful success in all Lung troubles, and find it has no equal in Summer Diarrhoea of children."



SCOTT'S EMULSION OF PURE COD LIVER OIL, WITH HYPOPHOSPHITES. IS EXCELLENT IN LUNG TROUBLES.

Dr. Enoch Calloway, LaGrange, Ga., says: "I have used Scott's Emulsion with wonderful success in all Lung troubles, and find it has no equal in Summer Diarrhoea of children."

Sold everywhere. Price, Cuticura, 50 cents; Soap, 25 cents; Resolvent, \$1. Prepared by POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

KNIGHT PAINTS Skins and Weakness instantly relieved by the CUTICURA ANTI-PRUIT PLASTER. New, elegant, infallible.

THE WONDERFUL LUBURG CHAIR. Luburg's Chair, Reclining, and Invalid Chair Combined. 50 CHAIRS. Price, \$7. LUBURG & CO. 1423, 15 & 16, 17th St., N.Y.

NERVOUS DEBILITATED MEN. You are allowed a free trial of thirty days of the use of Dr. Dyer's Celebrated Voltaic Belt with Electric Suspensory Appliances, for the speedy relief and permanent cure of Nervous Debility, loss of Vitality and Blood, and all kindred troubles. Also for many other diseases. Complete restoration to Health, Vigor, and Manhood guaranteed. No risk is incurred. Illustrated pamphlet in sealed envelope mailed free, by addressing VOLTAIC BELT CO., Marshall, Mich.

GOVERNMENT LANDS.

How and where obtained 105 townships will be surveyed the rolling spring in the Mouse river Valley, if unsurpassed fertility, abounding in timber, coal and good water. Full information given regarding these lands in "The Great State." We also give free information by letter, free of charge, to all our subscribers as regards government lands, the land laws, what time to come West what route to take, and what to bring. Send us \$1.00 by return mail for one year's subscription; our paper is worth \$1.00 to any one coming West to settle. Write at once as this season of Congress is liable to repeal the Free Claim and Pre-emption laws. Address FRANK W. SPEAR, Publisher, Devils Lake, Dakota.

KNABE PIANOFORTES. UNEQUALLED IN Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO., Nos. 204 and 206 West Baltimore Street, Baltimore. No. 115 Fifth Avenue, N.Y. A. REED & SONS, Sole Agents, 136 State St., Chicago.

TO PRESERVE THE HEALTH USE THE MAGNETIC

PROTECTOR, FOR LADIES, GENTLEMEN AND CHILDREN. PRICE, ONLY \$5.00. The LUNG and CHEST PROTECTOR herewith illustrated is one of the most useful garments and one which every man, woman and child to this climate should wear. It is an absolute necessity that any person wearing it should "catch cold" or have an attack of pneumonia, bronchitis, or other acute or chronic disease. They also prevent and cure the most troublesome and loathsome complaint so prevalent in this region, Catarrh. For heart troubles, rheumatism, neuralgia and kindred complaints they are excellent and highly commended by all physicians.

A Few Notables Successfully Fought by the Magnetic Lung Protector. Cure of a sufferer for fourteen years from neuralgia of the heart. Mrs. E. F. Trun, ex. Clay County, Kan. Longs almost gone, but I am getting cured.—E. B. Babcock, Klamath, Wis.

No longer takes cold at the least exposure.—Wm. Tripp, Ingersoll, Ont.

Neither of us have had a cold since commencing to wear the lung protector.—C. M. Welch, Tupper, Kan.

Glenn up to date by the device.—Capt. by the lung protector.—J. B. Peckard, Hill City, Mo.

Enormously large tonsils cured. H. B. Weston, Cerrito, Cal., Ill.

Worth its weight in gold to any one with weak lungs.—J. B. Peckard, Hill City, Mo.

They will wear any service for three years. Are worn over the undershirt.

In order to receive whether lady or gent: if sent or else, send by mail upon receipt of price of \$5.00. C. O. D. Address

MAGNETIC PROTECTOR CO., 602 Dearborn St., Chicago, Ill.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

No. 21

With subjective evolution, the case is entirely changed. The egotistic unity of the universe is immediately found by an analysis of consciousness, and all space and time and their contents are concentrated in the *ego*. I can transcend myself only by a semiotic inference, never by experience, or the action of any natural force or influence, nor, therefore, in any wise can I be brought into contact or association or connection of actual proximity of natural influence with any other being. Hence, it is impossible for one being to be evolved from another. All action and interaction, all succession of cause and effect, are only between the different modes of the same one individual which is the subject, the cause and effect, antecedent and subsequent of all change and evolution in the same universe from the beginning to the end of its transmutations. This is a logical necessity, and we need not adduce close physical connections to prove this general proposition. And as no individual can be evolved from another, the later states of each may be and must be evolved from its earlier states. This is the only evolution that is possible, and this necessarily prevails from the beginning of the world on ward and without end. Every successive state of the same individual or universe is necessarily an evolution from its predecessors, whatever they may have been; and this can never, for a moment, be brought into question by any alleged unlikeness between the preceding and preceding forms known to us; for here in the same subject, there is no possible room for the supposition of the creation of a new species. This, therefore, is true of my local ego, while it has certainly evolved from precedent and lower forms of my universe, or absolute ego, whether I can give a scientific verification of the points where the transitions took place or not.

For the Religio-Philosophical Journal.
AN OLD MAID'S STORY.

BY JULIA E. BURNS.

My name is Hannah Brown. I am a plain old maid, and the story I will tell is no tale of mine, although I was mixed up in it. I was not, and am not, the heroine. I never had a lover in my life, and the only man that ever called on me with "intentions" was a minister of the gospel, who addressed his Maker when he prayed, "Oh! Lord, Gawd, Thou art the Ruler of the heavens and the earth," just as though he was telling God a piece of news, and so when he asked me to marry him I promptly refused, and am glad to this day I did, for his wife, poor thing, had four pairs of twins and is dragging her life out trying to live with him in peace. But, dear me, I never meant to tell this; it is about my aunt's will that I started to tell. I have lived ever since I can remember, here in my aunt Jane's house, an old fashioned, cozy house, with as many cupboards, crocks and caddy holes as my Aunt Jane was full of queer notions and human kindness. She was always good to me, and when I refused Mr. Podder, the preacher I was just telling you about, she called me a sensible girl and gave me a new black silk. We lived very happily in the old house that stood in the suburbs of one of the cleanest and best towns in Indiana. My aunt had two old servants, man and wife, that were as much a part of the house as one of the little cupboards. We were members of the Episcopal Church, and our old fashioned carriage was always to be seen at its doors every Sunday. Aunt Jane was getting old, and she often talked to me about what I should do when she was gone.

"Hannah," she said one day, "I feel like I ought to tell you I have made my will, and outside of a small present to John and Mary,—the two old servants,—all I have is yours. You have given all your life to me, and I don't want James, my half-brother, to have a cent that's mine, and when I am gone, Hannah, I want you to stay right here. Never give up the old house as long as you live, and now, dear, get my brown circular and put it around me. I feel chilly this morning."

Aunt Jane's brown circular was an immense old cloth cloak that was lined and wadded, and covered her small form entirely. She wore it on all occasions, and always had it brought from the closet and wrapped around her when she was chilly. I did as she directed me, and then went out at her request to gather some roses. It was June, and all our rose bushes were in full bloom. I was busily clipping away with the garden shears, when Mary came running to me with scared eyes and saying that there was "something the matter with Mrs. Jane." I hurried into the house and there with the old brown cloak drawn up a little closer, and her head leaning back against the cushions of her chair, sat Aunt Jane—dead. The good old doctor said it was paralysis of the heart. Any way, dear Aunt Jane was gone, and the will she had spoken of to me could not be found. We searched high and low for it, leaving not a spot unlooked. The lawyer knew that there was a will; he had written it. Aunt Jane had said so to me, but there the matter ended for no such paper could be found, and my dear aunt's half-brother being next of kin claimed the old home and what money there was, and gave me notice to leave. I was just wild with grief. Where could I go and what could I do? All my life had been spent with my invalid aunt. I could knit and sew a little, knew all about soups and taking care of sick people if they would be gentle and kind as she was, but to go out in the world and earn a living, having no money or means of any kind, I could not see how I could do it. Uncle James hated me and he would have sent me to the almshouse without one misgiving. While I was thinking it all over and wondering if there ever was such a lonely, distressed woman on earth before as myself, Mrs. Morgan, one of our old friends, a brisk, cheery, progressive sort of woman, came in. She talked to me in a comforting way, telling me to come and live with her, but said, "of course, dear, it will never be like your own home. Now that will be in this house," she continued. "Why don't you visit a medium?" "A what?" I asked. "Why a spiritual medium," she answered. "Dear me, Hannah Brown, don't you ever read? Have you never went to a clairvoyant yet?" I shook my head and she went on telling me all about what she knew of Spiritualism and mediums. "Why half our church believes in it," she said, confidentially, "and if any one can help you find that will it be one of these very mediums." I made up my mind to try, and she gave me a list of names, Mrs. James, Mrs. Longstreet and Mrs. Hood—each name accompanied with the street and number of the residence. "Now, my dear, I don't know a blessed thing about any of these women, but Mrs. Hood, only by hearsay. She charges more than the others, but she is good, and is a lady, and has long ago convinced me of the return of our spirit friends, and communion with them."

Cheery, comforting Mrs. Morgan went away, and I put my bonnet and veil on and went out to call on the ladies whose names were on the slip of paper I carried with me. I had but little money, and thought I had better try the two whose charges were small, first, and if I failed with them I would go to Mrs. Hood, who, Mrs. Morgan informed me, charged two dollars, and would only see ladies—never a man could come in her house. I liked that part of the business, as it showed that she was not an adventuress, at least, but I would see the others first. I found the rooms of Mrs. James after tolling up three pairs of stairs that were very dark and dirty. My knock on the door that bore the legend, "Mrs. James, Medium," brought that lady herself to open it. She was large and red, with light hair that was frizzed and puffed all over her head. She wore a greasy green silk with dirty cotton lace frilled at her neck and wrists. Her rooms were very gaudily furnished, and as I live they smell of cigar smoke, and I am sure I heard a suppressed cough in the next room, though she claimed to be a lone widow. She smiled and asked me if I wanted a "sitting." I told her I had never visited a medium before and wished her to do for me whatever she was in the habit of doing for ladies. She sat down in front of me and began to shiver, shake and gasp in a most dreadful manner, and at last, just as I was getting very much frightened concerning her, she began to talk in a high falsetto voice, saying: "You is a very much big squaw, and you got two chiefs; one dark complected and one light complected. You can take em choice, but em light complected chief am best." What on earth did the woman mean? I was disgusted and demanded to know who and what she meant. She tossed her head and said in the same voice, "Oh! me am little squaw Starlight, me know—" and me tell em about chiefs. I arose and laid her fee down and went out. I don't think I ever was in my life more thor-

oughly disgusted. Was Mrs. Morgan crazy to send me to such a woman as this? and then I remembered that she had only given me the name, and had recommended none but Mrs. Hood. I soon got over my anger and took a ludicrous view of the whole thing, and determined to see the other two. I had the whole afternoon before me and would not be so easily turned aside. I found Mrs. Longstreet in rather more comfortable quarters; she was tall, gaunt and dark; her voice was bass and sounded like it came from a deep well instead of her lungs. She also seated herself in front of me, and went off into a trance or sleep, from which she aroused herself, and me also, by the deepest and most guttural "ugh." I think ever escaped from a mortal being, and bless me, if she did not go into such a tantrum as I never believed a woman in her senses could. She declared to me that she was the biggest chief that ever lived on earth and that I was a big medium, and a lot of such stuff, and not one word about the missing will. I tried to stop her and get out, but she paraded about the room and told me such startling things that I was almost frightened to death. She said that she had been gone to the spirit-land four hundred years, and that her mission now was to develop mediums, and that I was a very fine one; that if I would sit in a cabinet they would come out "full form." I no more understood her meaning than if she had talked in Greek. At last I got away from her one more dollar less and no wiser!

I was in for it and went directly to Mrs. Hood. She lived in two little plainly furnished rooms on a quiet street. She invited me in and I just sat down on the first chair I came to, and looked at her. She did not look to be over twenty, and was the most beautiful woman my eyes had ever looked upon. She was pale, with dark wavy hair that was gathered into a curly knot at the back of her head. She had great dark dreamy eyes and the reddest curved lips that ever smiled. She was plainly and neatly dressed in light print. A handsome baby boy of four years sat in the middle of the floor playing with some picture cards. I told her I had come for a séance or sitting, whichever it might be called. She smiled wearily, drew down the curtains a little, and after telling the baby to be very quiet, she sat down in front of me and closed her eyes. I nerved myself for another "war dance," and made up my mind that just as soon as it was over with I would go to Mrs. Morgan and recommend an insane asylum to her. She sat very still with closed eyes for a few moments, then opened them and they were luminous with a light I had never seen in any eyes before. Looking beyond me, and seemingly into space, she said in a low, calm voice: "Madam, you are looking for something that is lost—a paper I think it is. Now I see a spirit standing by, an elderly lady with white puffs on each side of her face; she has wrapped about her a large brown circular." She calls you Hannah, and says, 'Here is the will,' and she clutches hold of the circular, and now she is gone, and that is all I see, madam." She arose, drew back the curtain and smiled at her baby, while I, why I just burst out a crying like an old goose, and told her somehow that she had told me wonderful things, and gave her the money, and went out. I think I ran all the way home and rushed in and up stairs, dragged the old circular cloak out from the closet, where I had put it when it was last taken off dear Aunt Jane's shoulders, got a pair of scissors and sat down in the middle of the floor and ripped the lining loose, and you may believe me or not—there was the will, and there in greenbacks was five thousand dollars, and I just hugged that old cloak and cried aloud until Mary came up to see if I was "plum gone mad," as she expressed it. I showed her the will and the money, and then there were two, instead of one, crying. I had John get out the old carriage and I went to the lawyer and the bank, and then I went back to the little woman who had secured me the old home I loved so well. I told her all and she was just as glad as could be for me. I then begged her to come home with me; she needed rest, and the baby should have the cats to play with, and all the fresh milk he could drink. She consented, after a while, and I took her to the old home that soon would not have been mine had I not gone to her. I gave up to her two rooms and made her promise to live with me, and let me learn her beautiful faith. She was a sweet, modest, loving little woman, and the baby Robin was just the dearest child that ever blessed a mother. In a few weeks I was converted to Spiritualism—true, sensible Spiritualism—and she had learned to love and confide in me, and so one September evening she told me her story. She had been engaged to a young Scotchman, a handsome, high-spirited young fellow. Her father objected to the match and forced her to marry a man of his choice and not hers. They both died, father and husband, within a year after the marriage, and her child unborn. She was left with little money and no near friends. Her lover had gone away soon after her marriage, vowing never to forgive her. She had loved him always, and when her child came, named him Robin. She concluded her story with: "I have always been able to see clairvoyantly, and a year ago I left my home in Chicago and came here to earn a living for baby and me. I heard that my lover, Robin Macfarland, was coming home, and I feared to meet him. I love him so truly that it would have killed me to see him and have him refuse to speak to me; so I came here and no one knows where I am, and life was hard and dreary enough, dear Miss Brown, until we found you, baby and I," and she caught him up with fondest kisses, but I saw that she was crying all the same. That night, a letter went out to Chicago, and when I slipped out and begged old James to take it to the depot and mail it on the train so it would be sure to go out that night, will you believe that he actually read the name, and looked at me in a most suspicious manner. I just leave it to you if the insolence and presumption of old house servants is not simply appalling, but a dollar softened him and he carried the letter away, and four days afterward, when Cecelia Hood and I were sitting in the back parlor, she rocking her baby and I knitting and looking at her because they made the sweetest picture I ever looked upon, Mary answered the door bell and came to say that a gentleman in the parlor wanted to see me. I left Cecelia singing softly to Robin, "Oh! Douglas, Douglas, tender and true," and went to see my caller. As soon as I entered the room, a tall, handsome man, with the widest shoulders and yellowest curls I ever saw, came toward me with outstretched hand, saying, "Oh! is this Miss Brown, who wrote to me, and can you tell me where I can find my darling Cecelia?" "Sit down," said I. He obeyed, and I said to him, "Now, if I tell you where that little woman who loves you so well lives, and can be found, will you promise to love her baby, her little Robin, and be kind to him?" "Yes, yes!" he cried in a shaking voice. "Robin—ah! she did love me, then, all the while." "Then come," I said, leading the way. "Cecelia, here is a

friend of yours," I said, as we entered the room where she sat, and she arose with baby in her arms, and that great handsome fellow just fairly ran over me and clasped them both to his breast and kissed the baby first, while I—why I just ran off to my room and cried myself into the worst sick-headache I ever had in my life.

The Protection of Public Mediumship.

Three years ago, as the members of the London Spiritualist Alliance were reminded in the President's recent address, a new departure was taken in respect of the public investigation of the psychical phenomena of Spiritualism. It may be well to recall the weighty words in which the "educated Spiritualists of Great Britain," i. e., those whose experience in the investigation, and trained capacity for observation fitted them to pronounce an opinion, gave utterance to a conclusion that was practically unanimous, so few were the dissentients from its terms.

"Public or promiscuous séances for psychical manifestations (they wrote) have been of late years generally marked by the following characteristics:—(1) The séance has been conducted in imperfect light, or in total darkness. (2) The medium has been isolated from the circle, by being placed either in a cabinet or behind a curtain. (3) The sitters have been wholly or in part, unacquainted with the subject and with each other. (4) There has not infrequently been a manifestation of harmony consequent upon differences of opinion as to the nature and value of the tests employed."

"These conditions, usually found in combination, effectually preclude careful and dispassionate investigation; open wide an avenue to fraud; suggest suspicion of its presence even where it does not exist; and in many cases, we fear, expose the medium to very injurious influences."

"Such conditions should be allowed to prevail no longer. 'Mixed' circles should be as little mixed as possible—mere wonder-seekers, and men whose moral atmosphere is known to be impure, being carefully excluded. Above all, darkness should give way to light. In the early days of Spiritualism, public dark circles were the exception, and there is no need for them now. There is abundant evidence, that with mediums of the present day, satisfactory phenomena, including even form manifestations, can be obtained without isolation—the medium, where a cabinet is used, being placed near, but outside of it, and in full view of the sitters. But even if this were not so, it is neither wise nor honorable to expose mediums to the risk which have been shown to attend séances held under the conditions that have of late been prevalent; and it were far better that we should have no psychical phenomena than that they should be sought under circumstances which, to say the least, inevitably conduce to suspicion."

"In view of all these considerations, believing that fraud is not of the essence of this confessedly obscure subject, but rather an accident dependent on faulty conditions of research; feeling that Spiritualists have the remedy for the evil in their own hands, and that without its conscientious application they cannot hope to maintain a fair reputation before the world; we earnestly recommend—that in all public circles held for psychical phenomena, the medium be so placed, and in such light, as to be continuously under observation by each member of the circle."

About the same time Mr. Thomas Shorter addressed to the Central Association of Spiritualists some wise and well-considered advice on the question of Public Mediumship. It is needless for us to say that no man is more entitled to be heard with respect on such a subject than Mr. Shorter. His long experience, his sober habits of thought, his candid mind, and his outspoken fearlessness when necessity requires, mark him out as one eminently fitted to handle this difficult subject with discretion and thoroughness. This is Mr. Shorter's conclusion:—

"I maintain in the interests of the medium, of his health and integrity, in the interests of the investigation, in the interests of the public, in the interests of Spiritualists and Spiritualism, that this whole question of professional mediumship and of our relation to it should be seriously reconsidered. I believe [certain changes were made which have in effect since been carried out] that Spiritualists would no longer have to hang their heads in shame, or to feel that Spiritualism was a reproach, but that it was something of which they might be honorably proud; the medium would see that I was anxious to magnify his office, for I would have him feel the responsibility of his position—that to him is committed a high and holy trust. . . . I believe that Spiritualism would be raised above that vulgar level of doubt and suspicion with which it is now beset and harassed; that we should rise into a higher and purer condition, and that many of us would be able to go beyond the need of psychical manifestations into the higher region of spiritual communion."

If there were some that heard these words, who at the time thought them a hard saying, events have subsequently abundantly vindicated their sagacious foresight. The Declaration promoted by the Central Association of Spiritualists was signed by some two dozen presidents or secretaries of country societies. It commended itself to such representatives of opinion, sufficiently divergent in general conclusions, but wholly agreed in this matter, as M. Aksakof, Mr. W. P. Adeshead, Mr. Barkas, Miss Anna Blackwell, Mrs. Hardinge Britten, Mr. Calder, Mr. Eglinton, Mr. Farmer, Mrs. and Mr. Desmond Fitzgerald, Mr. S. C. Hall, Mr. Halleck, Mr. J. Emory Jones, Mr. Leymarie, M. A. (Oxon), Mr. C. C. Massey, Rev. W. Miall, Hon. Roden Noel, Mr. Hay Nisbet, Mr. Frank Podmore, Mr. Riko, Mr. Dawson Rogers, Dr. Spear, Mr. Morell Theobald, Mr. Tietkens, Mrs. Nosworthy, Mr. Alfred Russel Wallace, Rev. W. Whitaker and Dr. G. Wyld, not to mention many other names of consideration and weight.

We need not dwell upon the result of this action. The President of the London Spiritualist Alliance claimed that by it "a heavy blow was given to methods of investigation which should never have been sanctioned"; and that "we have practically destroyed what led to grave abuses." Experience and knowledge will affirm the justice of that claim. At the present moment Spiritualism is in a far different position to that which it occupied when Mr. Shorter so pathetically lamented its fall from its former high estate; and it occupies its present honorable place very largely in consequence of the action that we are now recalling to recollection. If we carry the minds of our readers back to those dark days, it is only that they may the better be able to appreciate the bright outlook that now lies before them. For "we have changed all that" during these three years. We have grown in knowledge by sad experience; we have learned our lesson to far, at any rate, as to turn our backs upon the past with thankfulness, and to welcome the prospect of

work worth the name of Research which the President of the Alliance set forth in his recent address.

We shall have occasion hereafter to recur to other matters therein set forth. For the present we desire to fix attention on the bearing of this plan of research on the question of Public Mediumship which Mr. Shorter handled so exhaustively three years since. It goes without saying that the abolition of payment without results will cut away one great source of temptation to which Mr. Shorter drew attention. It will remove from a weak person the temptation to "assist phenomena" when they are weak, or to counterfeited them when they are absent. It will go far, together with the absence of darkness, and of unknown observers, promiscuously gathered together at haphazard, to prevent a medium from being placed in an equivocal position. Our attention will be increasingly drawn to the study of that most important question—the influence of conditions on the phenomena, and on the medium himself. Already we know that if we are to hope for good results we must provide good conditions, and above all that we must surround the medium with a harmonious circle who will treat him with tenderness and care, and shield him from injury that ignorance or malice might inflict.

The Spiritualist public has much to hope for from a rational system of investigation such as that now laid before them. They may reasonably expect an extension of the knowledge of the causes which produce familiar effects; they may hope gradually to dispel the mists of ignorance and prejudice which hang round the subject in the popular mind, albeit in a decreasing degree year by year; they may hope to prick many an inflated theory, and show the hollow emptiness of what looked so fairly rounded till it collapsed. The public at large has much to gain by the clearing away of obstacles to rational investigation; by the sweeping away of vulgarity, folly, and a nauseous kind of cant that have repelled from the threshold of inquiry many a weak-minded investigator whose ingenuit was not robust enough to save him from disgust; by the repression of ill-regulated enthusiasm; and the development of reasonable methods of inquiry and research. But the medium has most of all to gain: by protection from insult and injury from foolish, or ignorant, or malicious persons; by his removal from equivocal conditions, under which it is almost impossible to distinguish perfect sincerity from consummate trickery; by the development of his powers under guarded conditions carefully carried out, so that they may be brought to perfection without injury to his health, whether of body, soul, or spirit.—*Light, London.*

Chicago Independent Preachers.

On Sunday, December 20th, before his large audience at the Opera House, Rev. H. W. Thomas preached on Religious Intolerance. He had not only a Scripture text, but the poor words of a living Methodist bigot for a text. We extract as follows from his discourse:

In a paper read before the Methodist preachers' meeting in this city two weeks ago, the Rev. J. W. Bland is reported to have said of Prof. Swing and myself that 'these men are responsible for infusing into the church atmosphere of this city a type of theology and worship that is as foreign to the just principles of Christ's Gospel as Hell is far from Heaven. Men who ignore the wickedness of the unredeemed heart, the validity of the atonement, and the dreadful doom of the impenitent, are not fit representatives of that religion which cost the sufferings and death of the only begotten Son of God.' 'We are drifting,' he said, 'into virtual Universalism. Our standard of theology at Evans-ton Garrett Biblical Institute is so lame in its theology that any student who has any universalistic proclivities would be confirmed after embracing the teaching there given.' This studied attack upon the pastors of two of the largest Protestant congregations in Chicago was made before a meeting of Methodist preachers. It would be difficult to frame an accusation against the moral and religious teachings of any men in any age more surprising and severe than the charge this clergyman here brings against Prof. Swing and myself. He deliberately accuses us of corrupting the judgment and conscience and conduct of the Christianity of this city. He charges us with infusing into the church atmosphere of this city a 'type of theology and worship that is as foreign to the great principles of Christ's Gospel as Hell is far from Heaven.'

But what has there been to justify such a terrible arraignment as that formulated by the Rev. Bland? We had all hoped that the days of bitterness and denunciation in debate were passing away; but such a hope does not find much encouragement from the Methodist preachers' meeting. Suppose the other Monday meetings of the city pastors should join in such attacks, would it help the cause of religion? Would it promote Christian love? To say nothing of the pastors of the Central and the People's Churches, what estimate must the Methodist preachers' meeting place upon the intelligence and the moral conscientiousness of the 5,000 people who attend these two churches? Do they think that all these people are children; that they have no judgment as to what is true or right, or that they suppose our teachings can change the eternal laws of God? Yes, that is about the way they rate you in the scale of intelligence and moral principle. What estimate does the Rev. Bland place upon the intelligence of Chicago and the power of the hundred and more of other pulpits that Prof. Swing and myself should in a few years be able to corrupt the judgment and the morals of the whole city? Surely he must think that all these able pastors must have very little strength, and that the cause they represent is weak, and the people not strong.

What he means is this: That men who do not accept his views, or more broadly, what are called the old orthodox views on these subjects, are not fit to preach the gospel. And he means more than this. He means and says that the views that we do hold are as far from the principles of the gospel of Christ as Hell is from Heaven. That is the fair and only inference that I can draw from his statements, and I ask, is it possible for any position to be more narrow or dogmatic? The great principles of the gospel of Christ are to be found in his theory of depravity, atonement, and eschatology. Anything else is as far from the gospel as Hell is far from Heaven. And thus are the principles of the gospel taken out of the realms of the heart, and life, and sympathy of mankind and reduced to a cold, dogmatic statement concerning depravity, atonement, and perdition; and any one who does not accept this is not fit to preach. . . . John Wesley teaches that the lost will suffer the torments of material fire. He

says: "Put your finger in that candle; can you bear it for one minute? How then can you bear hell-fire? Surely it would be torment enough to have the flesh burnt off from only one finger; what, then, will it be to have the whole body plunged into a lake of fire, burning with brimstone?" Wesley is an authority in the Methodist Church, and of course Brother Bland and the Methodist preachers' meeting believe this; and to all this inexpressible torment Wesley adds and emphasizes the awful declaration that it will continue forever. This is what the Rev. Bland means by the "awful doom of the impenitent"; and if we do not believe it we are as "far from the principles of the gospel of Christ as Hell is from Heaven." Well, if that is the gospel—the "good news" to our world—the further we can get away from it the better.

What we teach here is that God is the Father of all souls; that He loves all; that life is an education; that all punishment is for love and for correction; that if men sin they must suffer; that this great order of government moves on into the eternal world; that God's saving work goes forward there as well as here; and that sinners must suffer there as well as here—that the law that punishes sin is eternal, and that whilst sin lasts suffering must last. But we do not and cannot believe that God is good and at the same time believe in any such torment as Wesley and the old theology teach; nor that a God of goodness will inflict such torments upon any one soul forever. . . .

But still the Rev. Bland confesses that "we"—that is, the Methodists and others—"are drifting into virtual universalism," and that with him means the "paralysis of conscience and spiritual flaccidity." But he is not mistaken in saying that the world is drifting into virtual universalism, and that Dr. Raymond's "Theodicy" is not holding it back, but rather helping it along. I am glad that this new preacher in our city is so wise in discovering the "signs of the times," but sorry that he sees in it "the paralysis of conscience." It is not the "paralysis" but the awakening of the higher life of the conscience of man that is revolting against the old despair and leading the new age on to a higher and better faith in God and a brighter hope for the ages to come. No theodicy or vindication of the justice of God has ever been written, or can one be, from the old standpoint of total depravity and endless punishment.

On the same day and hour Dr. Swing spoke on "The Naturalness of Christ" to a large audience in Central Hall, closing with this fine passage:

The goodness of God for which the people had waited went, in the hands of this new advocate, beyond all former limits. The summer rain was so copious that the stream of love overflowed its old banks and watered and enriched what had only been a desert. It passed into politics, and declared all men equal; it passed beyond the illogical lines of sex, and made woman the equal of man; it swept over the unjust line of age, and made the life of a little child equal the life of a king; it entered the home and asked kindness to displace severity; it approached the fasting, complaining ascetic and said "Why fast and weep in the world of God?" And when all earth had been touched by this new philosophy another curtain arose, and above them the abodes of the Father's House.

Then Judea came to her ringing of Christmas bells. By the contagion of love and truth the civilized lands followed to this festival. Standing on the border of such a week of home happiness let us all feel that beneath this season there does not lie as a basis only the humble life of a saint or divine man in Palestine, but a philosophy of life, happiness, love, and immortality; so vast that no one day of the year can express its beauty or value.

In traveling you will often see sitting in front of a mountain or the ocean some artist busy making a picture of what thus rises up or rolls out. How the ocean and the mountain must laugh and say, "That child yonder is trying to place us on his canvas!" But the artist does something. He secures some hint about the mountain, some trace of a wave. Thus we can come to this Christmas idea and barely touch it with our wreaths of evergreen and gifts to each other, but the real truth surpasses us and finds its life-size and color in the moral worth of the human race and in the rich hopes of reunion and homes beyond the grave. Let us catch our best glimpses. Under our poverty of the symbols reposes the greater truth, just as in the days of Jesus beneath the simplest raiment of the thinker lay always the greatest thought. Let us go on, step by step, measuring earth's ideas. In a few years or days we shall pass from this world to one of clearer vision and more perfect measurements. The Christmas chimes are only the preludes to a grander music hereafter.

We are glad of the good words of these men, but we wish Dr. Swing could preach on "The Naturalness of the Spiritual Body," and show the inevitable continuity of personal life in the higher realm, and the naturalness too of return therefrom, of actual spirit presence here. Both of these gifted preachers might well enlarge with emphasis and clearness on this great question of our day. They would gain new life and light and power by the effort.

Lightning.

The cause of death by lightning is the sudden absorption of the electric current. When a thunder cloud which is highly charged with positive electricity hangs over any place the earth beneath it becomes abnormally negative, and the body of any animal standing under the cloud will partake of this influence. If in this condition a discharge takes place from the cloud, the restoration of the equilibrium will be sudden and violent—or, in the language of hypothesis, the electric fluid will rush up into the body from the earth with such force as to produce death. And this is what is meant by being "struck by lightning."—*Inter Ocean.*

The Paris correspondent of the *Lancet* writes that when Dr. Pasteur read his last report on rabies at the Academy of Science, his friend, the late M. Bouley, asked whether dogs rendered insusceptible to hydrophobia by repeated inoculations would not themselves be liable to communicate the disease by biting. M. Pasteur could give no immediate reply, but admitted that it was a subject for serious consideration.

Horsford's Acid Phosphate.

HUNDREDS OF BOTTLES PRESCRIBED.
Dr. C. R. Dake, Belleville, Ill., says: "I have prescribed hundreds of bottles of it. It is of great value in all forms of nervous disease which are accompanied by loss of power."

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO.

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50.
6 months, \$1.25.

SINGLE COPIES, 5 CENTS. SPECIES NOT TAKEN.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Aline line.

Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, McCormick Block, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, January 16, 1886.

Two Facts for Thought and Study.

Here are two facts for psychic researchers to solve, and for all thoughtful Spiritualists to bear in mind. We give them as given us by persons whose testimony would be taken on any other subject without hesitation.

Some thirty years ago Dr. L. C. Whiting, of East Saginaw, Mich., a well known resident there, had a séance with a medium through whom Rev. James Beach of Winstead, Ct., purported to speak to Dr. Whiting. Mr. Beach preached in the old parish church in Dr. Whiting's boyhood in that town a score or two of years before this, and the medium knew nothing of him, and but little of Dr. Whiting. The Paritan minister said he took every opportunity possible to come back and correct the errors of his old doctrinal preaching, as he now saw the mistakes of his past, and regretted them as earnestly as he then believed them to be God's truth. This and much else was said in his quaint and characteristic way.

He also said: "Now I want to give you a test of my identity. You must go to the old house where I lived and hunt among the rubbish in the garret, and you will find one of my old sermons on infant damnation, a horrible falsehood which it seems strange I ever could have believed, and which I am very sorry I ever preached." Dr. Whiting soon went to what is now Whitingville, Ct., where the old parsonage stood, occupied by other persons. He said to the occupant, "I want to look in your garret among the old relics there," and the reply was: "You will find it full of cobwebs and very dirty. Nobody has been in it for three years, for I nailed up the door at that time and it has not been opened since. I advise you not to go into the dusty place, but you can, if you wish." Of course he went, broke open the door himself, found the cobwebs and dirt even worse than he was told, searched among old shoes, bits of iron, etc., found papers scattered about in a corner, and the sermon among them, which he took away, not telling why he sought or wanted it. Here we have the place where an old manuscript sermon was found (given through a medium who knew nothing about it) to Dr. Whiting, who was equally ignorant. *Malpractice* might solve the finding, but could not well solve the statements and directions which purported to come from a third person, a returned dweller in the spirit-land. Dr. Whiting was, and is, a Spiritualist, with more than average care in his researches and conclusions.

Our second fact is from a middle-aged and very intelligent lady, the wife of a physician in a Western city, and not a Spiritualist. Her mother had been treated by a well known clairvoyant physician before this lady's marriage, and one day this physician, in an unconscious trance, talked very earnestly of the future career of her present husband, who was then in the room with her mother and herself. He was not decided as to his future, but rather expected to be a clergyman as his family wished, yet had thought of studying medicine. The entranced physician said he would be a doctor and would be very successful. He put great stress on the statement that his patients and friends would be deeply attached to him and hold him in an affectionate esteem peculiarly deep and tender, and that he would be greatly mourned when he passed away. This was said with such feeling that all eyes were filled with tears, and it has been fulfilled save the closing statement. He still lives, in an excellent medical practice, cherished as the near and trusted friend by a wide circle of good people. How the future life/line of this then young man could be so clear and open in the mind of an entranced seer—a man of strict veracity—we leave for others to decide.

The Pernicious Influence Exerted by Cranks in the Pulpit.

It appears from late special dispatches to the daily papers of this city, that the exhortations of a ministerial crank in Blount Township, eight miles north of Danville, Ill., has been instrumental in producing very deleterious effects. In that township there has resided for years a little community of Adventists. Prominent among them was Wolcott Allen, a prosperous farmer, who died two years ago, leaving his estate to be divided between two sons, George and Heber, then aged 30 and 32 years respectively, and his daughter, Mary, 22 years. The sons had previously married and settled upon farms which are now extensive and valuable, and to each two children had been born. The Allens had been content with the Adventist doctrines until they attended a Methodist revival at the town schoolhouse on the evening of Dec. 4th last. The Rev. John Swisher, a coal miner, of massive physique and great vocal strength, preached. He is a hallelujah exhorter, pounds the open Bible by way of emphasis, froths at the mouth, jumps over the pulpit, walks on the front seats, and, as he says, "shakes sinners over an open hell, so they can appreciate the climate in heaven." The Allens were visibly excited, and one of them arose to explain that he was a believer in the Adventist faith. "Read the Bible; I say to you, read the Bible," was Swisher's reply, "and then you'll find out which is right." The whole assemblage, comprising over one hundred farmers and their families, was greatly wrought up by Swisher.

The Allen brothers immediately took to studying the Bible, and soon became so enthusiastic in their researches that they began to neglect their farm labors, and were acting irrationally. They got to wandering aimlessly about the neighborhood and talking with every one they met on the subject of the Bible. Often they were noticed sauntering along the road, arm in arm, singing psalms and eyeing every passer-by with dumb indifference. Heber labored under the hallucination that George was God, and that he himself was one of the apostles. Both men offered repeatedly to give away their horses, wagons, and farming implements, as they were the chosen of God and had no further use for worldly things. One night a short time ago they disappeared, and upon returning home in the morning, jaded, worn, and hungry, could give no account of where they had been. Once, when Heber was advised by a plying neighbor to go home and rest, he replied: "Physical men need rest; but we men born of God need no rest; we have nothing but rest all the time." Both the demented men believed that they were not living in the flesh, but that they were ordained to go about and straighten up the imaginary wrongs of humanity. Eventually they grew homicidal, their wives became alarmed, and neighbors volunteered to serve as guards. One Sunday night George Allen attempted to take the life of his wife and children with a cheese-knife, because, as he explained, "God told me to sacrifice them," but the three strong men watching overpowered him. He was brought to Danville the following day and adjudged insane in Judge Evans's court. The name—night Heber chased a neighbor named Atkinson nearly a mile, but was unable to overtake him, and returned home. About midnight he entered the apartment where his two children lay sleeping. The guard followed to prevent any contemplated crime. Looking down into the faces of the little ones, he muttered: "What child's blood must be upon me?" His attendants, alarmed at his manner and the murderous expression, forcibly led him away. The next Tuesday he was also taken into the court of Judge Evans and pronounced insane.

The sister Mary is still affected by the milder form of the insanity. She believes herself the mother of God. Mrs. Allen, the mother of the three unfortunates, has also lost her mind. She spends most of her time over the Bible, in a stupor at intervals, and frequently breaks out into feeble and incoherent exhortations. A prominent physician at Danville, said that the whole of Blount township is lashed into a religious fever, and that the mental strain is so great on many that they are likely to suffer the fate of the Allens. He has advised several not to attend the revivals, and will endeavor to have them stopped.

The Rev. John Swisher should be barred from preaching, and treated in the same manner as a physician who has been guilty of malpractice. He should have two years in the penitentiary in consequence of the damage he has caused to different families.

Mr. Huxley says: "What we are pleased to call religion now-a-days, is for the most part Hellenized Judaism; and, not infrequently, the Hellenic element carries with it a mighty remnant of old-world Paganism, and a great infusion of the worst and weakest products of Greek scientific speculation; while fragments of Persian and Babylonian, or rather Accadian, mythology burden the Judæan contribution to the common stock. The antagonism of science is not to religion, but to the heathen survivals and the bad philosophy under which religion herself is well-nigh crushed. Now, for my part, I trust this antagonism will never cease; but that to the end of time true science will continue to fulfill one of her most beneficent functions, that of relieving men from the burden of false science which is imposed upon them in the name of religion."

The article we published last week on "Experiences with the Spiritualists," from the pen of the Rev. E. P. Powell, should have been credited to the *Christian Register*.

G. Milner Stephen, the Great Healer.

Notwithstanding the fact that G. Milner Stephen, of Sydney, New South Wales, has occupied various prominent positions (having been at one time a leading Barrister-at-law, and then acting Governor of two Australian colonies), he has seen fit to comply with the urgent solicitations of his spirit guides, and practice his wonderful healing powers among those who are afflicted. The cures he has performed are truly remarkable, and show that he is doing an immense amount of good. As an exhibition of his remarkable gifts, the *Wairarapa Standard* states that at one of his meetings, when near six o'clock Mr. Stephen was warned that he would be late for the train. He looked around upon the remaining sufferers, who were present seeking relief, and told them that he could not stay longer, but they entreated him one by one and he gave way to their importunity. The work of the last few minutes on the previous Saturday was more marvelous than all that had been witnessed during the two days. He called to the waiting ones, and to the first he said, "What is the matter with you?" "Rheumatism in the arm," said the man, putting it forth. "It's gone," said the healer, and he turned to a deaf woman. With a pass of the hand he removed the deafness and then asked her a question in a low tone of voice, which she distinctly heard and answered. Mr. Stephen dealt with those around him by look, or word, or a pass of the hand, and his power appeared to be stronger than ever. One after the other confessed to having found relief, while those in the body of the hall looked on in wonderment at the marvelous display of healing power before them.The *Echo*, published in Dunedin, says that on one occasion when Mr. Stephen held a meeting for exclusively healing the poor who were sick, he had the stage clear, and requested the public to keep fifteen feet from him, claiming that "his power radiated to that distance, and anyone within that took some of his power from the patient." The method of manipulating his subject is quite different to that exhibited by the ordinary mesmerist, and was different according to different diseases. With all, however, he first laid one hand on the top and the other on the back part of the head, "connecting his power," so he said, "with the brain and sending it through the whole nervous system and thence to the muscles." For blindness and deafness he also breathed into the eye and ear through a silver tube. For paralysis and rheumatism he merely laid his hand on the afflicted part, telling the pains or disease to go, sometimes, but very seldom, making what appeared to be slight passes over the said part. For asthma and bronchial affections he breathed through the silver tube on the part affected, placing red "magnetized" flannel (already "breathed upon" by Mr. Stephen) thereon, to be worn for some time, and not touched by the patient, as this, said Mr. Stephen, "would take from its power."

Mr. Stephen did not, it is said, after his arduous efforts, experience the exhaustion that mesmerists do after operating upon their subjects. He seemed as sprightly as ever. This for a man of seventy-one is suggestive.

Mr. Stephen informed us in a letter from Sydney, New South Wales, that he intended to take a steamer for San Francisco on Dec. 1st, and he has probably arrived there by this time. He intends to practice his remarkable healing gifts in this country, and we have no doubt he will meet with the same success here as in the colonies. Mr. Stephen is the brother of the present Lieutenant-Governor of New South Wales. His wife, who will accompany him on his travels, is the daughter of Admiral Sir John Hindemarsch.

Infidelity.

Judge Holbrook in his late lecture before the Society of United Spiritualists, said:

"As a matter of evidence there is more proof as to spirit existence in modern Spiritualism than all the world has known before. It is as a sun risen upon stars that have indeed shed a light that was valuable, but now can be observed no longer by those who have the better light—at least need not be observed. I notice that one lecturer, learned in divine things according to the Christian scheme, did not advert to Spiritualism, much less call it to his aid, against modern infidelity, whereas this must be almost the only recourse, at least the chief resource for substantial proof that can reach the reasoning doubter. Modern infidelity is the protest of modern science against ancient pretenses of wonders not supported by evidence, in the present tense and now under control, such pretenses being against the course of events now."

"Modern Spiritualism comes as a science to prove what the early Christians asserted, or at least some of those things, and proved in this way what the church of to-day fails to prove. Perhaps our learned divine had not heard of it, or hearing of it, has not believed because the 'signs confirming' have not been sufficient to convince him. Very well; this is likely, but he is, therefore, an 'infidel' to our truth. Is he to blame for it if he can't believe? Not a particle; but yet just as much to blame as his modern infidel is to blame for his belief, or his unbelief. It is too late, as it is too absurd at any time, to be still proclaiming everlasting woes upon the unbeliever, when, as the mind is constituted, one has not the chance, not the power, to believe. The sound mind believes what it is compelled to believe, and does not believe only what satisfies by superior evidences. So reason teaches, and so does our spirit-communion—that a man always passes for what he is worth and achieves happiness according to his virtues—and that all superstitious notions are a burden and must be outgrown, and the more deep set they are and the more he has imposed them on others, the longer it will take to gain entire freedom."

Mr. Giles B. Stebbins has gone to Mt. Pleasant and Midland, Mich., for a week or more.

Secularizing Sunday.

It appears from late telegraphic dispatches that the armies arrayed for and against the secularization of Sunday are ready to do battle in New York on ground quite removed from the usual field of alcoholism. The immediate issue is the opening of the public museums that are supported jointly by the city and private contributors. In a general way it may be said that the preachers are on one side and the editors on the other, since sermons and articles are almost invariably opposed on the subject, which is being rather violently agitated. Each of the five influential morning journals has come out positively in favor of admitting the public Sundays, and two are making a specialty of the contest. Petitions are receiving signatures by the 10,000, and in most of the mechanics' unions votes for opening have been unanimously passed. The pastors have, to a large majority of the orthodox Protestants, delivered discourses formally denouncing the movement to turn their Sabbath into a day of diversion. The warfare centres around the Museum of Natural History, which is sustained about equally by municipal money and individual bequests. The trustees are divided and inclined to be conservative. Mayor Grace is for open doors, and declares that he will never sign another appropriation until the change is made. On the other hand, some of the chief donors of cash and exhibits threaten to withdraw their help if Sabbath-breaking is permitted, but they will see that the deficit resulting from the Mayor's action is made good if Sunday closing is maintained. The last victory of the secular party was in establishing Sunday free concerts in the parks, and the outlook is that, though more difficult to do, the museums will be opened soon.

A Remarkable Case.

At about three o'clock on Friday morning of last week Mrs. Emily Frayne, a widow, of Hamilton, Ont., who had come to Cleveland, Ohio, to visit her sister, who resided in a block on Prospect Street, died very suddenly. Frank Lamb, a fresco painter, aged thirty-three, who occupies apartments adjoining those in which Mrs. Frayne died, relates a remarkable story. He says that between two and three o'clock the morning in question he was awakened by something, and, looking across the room, he saw a woman sitting on a lounge about four feet from the bed. "What do you want?" he asked. Raising her right hand, the woman said, "Hush, hush," and then disappeared. Lamb is a disbeliever in ghosts, and at once made a search of the room and examined the lock of the door. He found the door was securely fastened, and getting into bed he lay for ten minutes thinking about the strange occurrence. Suddenly the clothing of his bed and the tick were tumbled off on the floor by some unseen power, and he found himself on the floor. Being angry by this time, Lamb made another search of the room without finding anybody. He then opened the door, and as he did so Mrs. Hadden, the sister of Mrs. Frayne, came from her room into the hall, saying: "My sister is dead." Lamb declares that he was not excited and that he was perfectly sober. He cannot account for the strange occurrence. Other people in the block who heard Lamb fall also left their rooms, and they corroborate his story. The Coroner decided that the woman's death was caused by heart-disease.

GENERAL ITEMS.

G. W. Kates lectured before the Atlanta, Ga., Spiritualists Dec. 27th, on "Childhood of the World."

J. H. Randall announces that he is ready to answer calls to lecture and attend funerals. Address him 431 West Madison Street, Chicago, Ill.

The Religious Tract Society, by way of commemorating the jubilees of the introduction of Christianity into the Fiji Islands, has sent out an edition of 3,000 "Bible pictures," for distribution among the islanders.

The second number of *Light in the West*, published in St. Louis, appeared January 1st, the first number having appeared in October last. The publishers announce that it will appear the first and fifteenth of the month hereafter.

Mr. C. S. Black, writing from Ione, Cal., says: "We have no organization or regular meeting, yet Spiritualism has made great advancement in the last three years. Long may the JOURNAL continue to fight the battle of progress."

A Philadelphia clergyman proposes to boycott newspapers which issue Sunday editions, and a too well informed journal refers him to the luck of boycotting preachers who tried to put too much Sabbath into Sunday over eighteen hundred years ago. Even good Philadelphia editors are sometimes cruel.

A late number of *Harbinger of Light* of Melbourne, Australia, says: "Mrs. Ballou lectured twice during the past month, at the Bijou Theatre, under the management of Mr. Hulet of Richmond Lyceum. The first lecture was on Religious and Governmental Intolerance, in the course of which she animatedly upon the conduct of the Government and the press in connection with the detention of books belonging to the editor of this paper. The second lecture was a compound one based upon several subjects given by the audience. Mrs. Ballou's addresses were attentively listened to and applauded by the audience."

J. Frank Baxter is now lecturing Sundays in Providence, R. I.

Mrs. De Wolf lectured last Sunday before the Society of United Spiritualists at Haverley's Theatre.

We have received statements from Mr. S. E. Barrett and Mr. J. Simmons in the matter of Henry Blade's troubles in Weston, West Virginia, which we shall publish very soon.

The *Social Drift* says: "A lengthy communication from Dr. Babcock appears in the RELIGIO-PHILOSOPHICAL JOURNAL, which, to use a homely expression, is pretty rough on full form materialization."

The Colegrove Book Company of this city has been absorbed by the vigorous book concern of S. A. Maxwell & Co. Mr. James Colegrove goes into the employ of the latter firm, and will take with him a goodly number of the most careful and intelligent buyers in the West. As an authority on books, and an adviser to those who are seeking information as to what to buy, Mr. Colegrove stands unrivalled.

Our very modest and highly useful little contemporary, *Unity*, has been obliged to make a new combination owing to the dissolution of the Colegrove Book Co. Mr. Charles H. Kerr, who has been office editor of *Unity* for several years, is the active man in the new firm of Charles H. Kerr & Co. Mr. Kerr is a young man of sterling qualities and will wear well. The JOURNAL looks forward hopefully to the time when Mr. Kerr will control an establishment in Chicago similar to that splendid publishing concern in Boston which Mr. Geo. H. Ellis has built up.Henry Ware, Jr., with unsophisticated gentleness once recommended that steps be taken to persuade William Lloyd Garrison to submit his articles for the *Liberator* to a committee of "gentlemen of calm and trustworthy judgment." How little he realized that this would be like an attempt to halter the lightning, or to put a chute into Niagara that the water might go down easy. God's greatest workers wear no gloves. Every real advance must hurt somebody's feelings, but the pain of the few will grow to be the joy of the millions.—*Unity*.

Dr. J. K. Bailey writes that he spoke at Jamesburg, N. J., Dec. 8th, ult.; at Prospect Plains, the 8th; at Lakewood, the 13th; at Spruce Creek, Pa., the 24th and 25th; at Wheeling, West Va., Jan. 2nd, 3rd and 4th, inst.; at Bellairs, Ohio, the 10th, at 2 P. M., and at South Wheeling, W. Va., at 7:30 P. M. He has visited several other localities (intermediate) and done, it is reported, good work at healing the sick. Address him, for engagements, at his home address, Box 123, Scranton Pa.

Dr. Daniel White of 507 Chestnut street, St. Louis, Mo., was very agreeably surprised at the commencement of the New Year, on being presented by his numerous friends and patrons, with an elegant gold-headed cane, on which his name, etc., was engraved, as a token of their confidence in his professional abilities and personal integrity; also to afford him some bodily support in his declining years. The presentation speech was made by H. A. Redfield, Esq., and appropriately responded to by the happy recipient.

Light of London, says: "At the next convocation of the London Spiritualist Alliance, a series of chalk drawings by Mr. J. G. Keulemans, representing various stages of the phenomena of materialization, will be exhibited by Mr. John S. Farmer, together with other drawings of a kindred character in his possession. If any of our friends have pictures of a similar scope, which they can place at the disposal of the President of the London Spiritualist Alliance for that occasion, we shall be glad if they will communicate with us at the earliest opportunity, so that they may be catalogued for the occasion."

According to the Hong Kong Press the Empress of China has caused a great commotion among her counselors by her liberal ideas and her conduct. She has abated the rigor of court etiquette, has transferred her residence from the winter palace to the castle in the Imperial Park, takes boxing lessons, and does not conceal her opinion that reforms in social and religious matters are needed, and that China no longer can keep up her isolation from the rest of the world. The conservatives complain that her conduct is weakening the popular belief in the divine power of the imperial house, and are confirmed in their belief that a woman is unfit to rule a country.

This is the week of prayer designated by the Evangelical Alliance as the one when special petition shall be made for the good of all. The reverend gentlemen who conduct meetings at which these prayers are offered, should perhaps know what mankind require, but suggestions from others than the elect may not be entirely out of order. There are few who will deny that prayer for a little more honesty in politics may be wisely made, and, as well, for mutual forbearance between capital and labor, for a greater sense of obligation in bank directors and referees of courts, for strength in legislators to resist the blandishments of corporations, and for a little less bigotry in reformers. Of course all these evils come, in one way or another, under the general heads made by the commandments for observance of which prayers will be offered, but a clearer definition of what is wanted will not hurt congregations. That clergy-men themselves in 1886 may follow precept by example will be no needless supplication, and go through all professions the list might be extended of those who should be cared for. We are, as usual, a wicked and perverse generation.—*Chicago Tribune*.

BY PROF. W. H. CHANEY.

BY PROF. W. H. CHANEY.

General News.

THE CHICAGO LUBBER is For Sale by Newsdealers, Postmasters and Subscription Agents throughout the United States.

Spiritualism in the South.

To the Editor of the Religio-Philosophical Journal:

I have been holding meetings here for three Sundays in Odd Fellows Hall. I find Spiritualism here in rather a chaotic condition, so much so, that, at first, it seemed very disagreeable to undertake to hold any meetings. There are no reliable public mediums here. Mrs. Helgy, living about two miles out, is a fine trance and business medium, and is doing a good work in a way that enables her to reach the cultivated minds of the city. She does not devote her time to the work, but is ever ready to answer the demands of those who go to see her. Mr. J. Whitely is one of the finest physical mediums I ever saw. If he would devote his time to his mediumship, he would be enabled to do great good. His state-writing and other manifestations are given under strictly test conditions, which cannot fail to convince any honest-minded person of the truth of Spiritualism.

Lookout Mountain camp has for its future bright prospects. The investment of seven thousand dollars there has proved of great advantage. The inclined railway will be finished by spring, enhancing the value of property one-half, and when the next camp begins, it will, no doubt, be a success.

Spiritualism in the South is still in its swaddling clothes, and probably cannot stand alone for some time; and during its growth, those who are its advocates, will find much toilsome and disagreeable work. The Southern people do not leave the worship of graven images in a moment; they must understand the nature of a new thought before they accept it; but when it is accepted, then they make the strongest advocates. Mediums coming into this country will find the manner of living much different than in the North or East, and as each one is largely affected by environment, a medium has much to contend with here that is not met elsewhere. There are but very few organized societies in the whole South—not more than four, including Louisville, Ky. I trust there are brighter days for our cause in this country, and that the people everywhere will unite in a body to organize for effectual work, so that there may be a better understanding in the minds of the people of the spiritual truths of our philosophy. I leave for Atlanta, Ga., on Friday, where I am to remain during the month of January. I shall remain South this winter, and shall return either in April or May. My address for the present will be in care of G. W. Kates, editor of *Light for Thinkers*, Atlanta, Ga.

G. H. BROOKS.

Chattanooga, Tenn., Dec. 29th, 1885.

Haverhill and Vicinity.

To the Editor of the Religio-Philosophical Journal:

Mrs. Sarah A. Byrnes, of Boston, spoke for the First Spiritualist Society of Haverhill, Sunday, Dec. 27th, to good audiences, taking as the subject of her remarks at 2 P. M., "The Issues of Truth." The argument was truly an exhaustive definition of the relation of facts to truth, showing that all religions, both of the past and present time, have had a certain amount of fact, none of them the whole truth. All religions have been stepping stones up to the present, and for that reason all should receive our grateful reverence, and not one word of condemnation, awarding them the praise of having acted up to their best light and knowledge in their time.

The Rev. Calvin Damon, Universalist, of this city, was present and said at the close of the lecture, that it was one of the finest spiritual treats that he had listened to for thirty years.

Mrs. Byrnes took for her subject at 7 P. M., "Religion." It was another of her grand efforts to bring to the front true worth in all departments of life. Among the persons referred to as making principle the foundation of all their acts in life and which she termed their religious nature, were John G. White, Isaac T. Hopper, Wm. Lloyd Garrison, Joan of Arc, Thomas Paine and others. She was in her best mood, and we trust she will be often before our people.

Next Sunday, January 10th, J. W. Milroy, of England, will speak. He is earnest and candid, and thoroughly alive to the issues of the present day.

W. W. CURRIER.

A Critical Thinker.

Sanford Betts, who is 84 years of age, and residing at Owatonna, Minn., writes:

I have a number of questions not often presented in the *JOURNAL*, which have been discussed in the circle of my acquaintance, and which are to me of considerable importance.

1st. Can anything be made and the maker not be responsible therefor?

2d. Can a little finite soul be held responsible to an infinite, all-wise father? Would it not be just as rational to say that an infant one day old is accountable to its mother?

3d. Are not man's acts through life made up of a chain of causes outside of his control?

4th. If the parent is accountable to the earthy child until he is brought up and educated equal to the parent, then in what stage of life does the accountability of the Infinite Over-Soul cease with the finite under-soul?

Every Woman Knows Them.

The human body is much like a good clock or watch in its movements; if one goes too slow or too fast, so follow all the others, and bad time results; if one organ or set of organs works imperfectly, perversion of functional effort of all the organs is sure to follow. Hence it is that the numerous ailments which make woman's life miserable are the direct result of the abnormal action of the digestive system. For all that numerous class of symptoms—and every woman knows them—there is one unfailing remedy, Dr. Pierce's "Favorite Prescription," the favorite of the sex.

Some people think the injunction on the face of the postal card should be: "Postmasters will read only this side."

Public Speakers and Singers.
Can use "Brown's Bronchial Troches" as freely as requisite, containing NOTHING THAT CAN INJURE THE SYSTEM. They are invaluable in allaying the hoarseness and irritation incident to vocal exertion, EFFECTUALLY CLEARING AND STRENGTHENING the voice.

"They greatly relieve any uneasiness in the throat."
—S. S. CONY, Teacher of Oratory in Boston University.

Ask for and obtain only "Brown's Bronchial Troches." Sold everywhere, at 25 cents a box.

A proverb says—Hunger is the best cook. That may be so, but hunger hasn't got anything to cook.
—TENNIS SUFFING.

A Strong Endowment.
Is conferred upon that magnificent institution, the human system, by Dr. Pierce's "Golden Medical Discovery" that fortifies it against the encroachments of disease. It is the great blood purifier and alternative, and is a remedy for consumption, bronchitis, and all diseases of a wasting nature, its influence is rapid, efficacious and permanent. Sold everywhere.

An anomaly—Baked dog is sometimes an Italian meal.

"A God-send is Eli's Cream Balm," writes Mrs. M. A. Jackson, of Portsmouth, N. H., on May 22, 1882. I had Catarrh for three years! had tried nearly all remedies but to no purpose. Two or three times a week my nose would bleed quite freely and I thought the sores in it would never heal. Your Balm has cured me. This preparation is as good as a cure, and is easily applied. Price 50 cents. See advt.

The one answer to all criticism, the best test of all work, is—result.

Forson's Complexion Powder produces a soft and beautiful skin. It combines every element of beauty and purity. Sold by all druggists.

Connecticut has been shaken up by a mild sort of earthquake.

Rheumatism is primarily caused by acidity of the blood. Hood's Sarsaparilla purifies the blood, and thus cures the disease.

The gambling tables at Monte Carlo are about to be made the subject of diplomatication on the part of an international commission. The report of the commission states that between the years 1871 and 1885 1,830—more than the whole population of the "kingdom" of Monaco—have committed suicide consequent upon losses at the tables of Monte Carlo.

Good Appetite

Health depends largely on the condition of the liver. This organ is easily affected because of its sluggish circulation. When it becomes disordered, stagnant blood accumulates in its venous system, causing it to discharge inert or bad bile. Many forms of disease result from its imperfect action, which deranges all the digestive and assimilative organs, and, through these, impairs almost every function of mind and body. There is no

renders the partaking of needful bodily sustenance a matter of pleasure. Whenever the appetite fails, you may be sure the stomach and liver have become deranged, and need to be corrected by the use of Ayer's Pills. C. Danly, Belmont, Texas, writes: "I have taken Ayer's Pills for various affections arising from derangement of the liver and digestive organs, and find them to be a powerful corrective." If your

Better

way to insure the proper action of all the apparatus necessary to health, than to aid the stomach and liver by the occasional use of Ayer's Pills. E. A. Robinson, 131 School St., Lowell, Mass., says: "For a number of years I was stationed in the tropics, and while there, suffered much from torpidity of the liver and indigestion. Headaches and nausea disabled me for days at a time, and it was only by the use of Ayer's Pills that I obtained relief. I know them to be the

Health

is impaired a good cathartic medicine may aid you. Miss M. Boyd, Wilkesbarre, Pa., writes: "I use no other medicine than Ayer's Pills. They are for all my needs." Dr. W. J. Talbot, Sacramento, Cal., writes: "The curative virtues of Ayer's Pills convinced them to all judicious practitioners." Dr. Charles Albert, Florence, Wis., writes: "Last year I procured from you the formula of Ayer's Pills, and have since prescribed them with decided benefit." No poisonous drugs are

Best

Cathartic Pills. They stimulate the appetite, assist digestion, and leave the bowels in a natural condition." John H. Watson, proprietor University Hotel, Chapel Hill, N. C., writes: "For twenty years I was a sufferer with sick headache. I began taking Ayer's Pills, and quickly found relief. I have not had an attack of headache for years, and attribute my freedom from it to the use of Ayer's Pills." Jared Agnew, LaCrosse, Wis., writes: "I was cured of a grievous attack of dyspepsia by using

Found in

the composition of Ayer's Pills. Dr. A. A. Hayes, State Assayer, Boston, Mass., certifies: "I have made a careful analysis of Ayer's Pills, with the formula of their preparation. They contain the active principles of well known drugs, isolated from inert matter, which plan is, chemically speaking, of great importance to their usefulness. It insures activity, certainty, and uniformity of effect. Ayer's Pills contain no metallic or mineral substance, but the virtues of vegetable remedies in skillful combination." Ayer's

Ayer's Pills,

Pills for twenty days." These Pills have been most successfully used in treatment of obstinate cases of Dropsy.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

Sold by all Druggists.

PILLOW SHAM. HOLDER. AGENTS



Are making money rapidly with this article. They are wanted in every house. The agent calls and asks permission to put up a set to show how they work. 9 times out of ten a sale is made rather than have them taken down, as they work so perfectly. Retail price, \$1.50. Secure territory at once.

It is positively better than any other holder. An absolutely perfect Sham Holder, combining in an astonishingly simple form the good points of all holders, and the bad points of none. Its crowning virtue is that it attaches to the back of the bedstead, the front of the bed, and the sides of the bed, so that it catches the pillow and holds it in position. No need to catch, NO BARRED NAILS TO RUIN YOUR SHAMS. It is shipped so ladies may easily put them up. Perfectly adjustable to any bed and any pair of shams, the frame moving up or down from EITHER SIDE of the bed, being held securely in its position when up, and will not fall down at night. This little treasure will fold the shams against the head-board at night, and spread them naturally over the pillow in the morning, during a lifetime, without getting out of order. Is highly ornamental, and saves its cost many times in washing and ironing, as the shams may remain on the frame four or five months without creasing. Full directions for putting up and repairing each holder sent with each set.

Agents' Outfit with full particulars will be sent to any reliable person wishing to engage, on receipt of \$1.00 or by mail, postage paid \$1.20. Write for Boxes rates.

Prairie City Novelty Co., 69 Dearborn St., Chicago, Illinois.

Give the name and date of paper you saw this in.

\$250 A MONTH. Agents wanted. 90 best-selling articles in the world. I sample free. Address JAY BRONSON, Detroit, Mich.

20 CTS. with JAMES PYLE'S MASTERY OF THE PEN. A guide to self-instruction—superior to any other. Former price \$1. Stamps taken. Address J. A. M. N. & Co., 11 Warren St., New York.

JAMES PYLE'S

PEARLINE

THE BEST THING KNOWN FOR

Washing and Bleaching

In Hard or Soft, Hot or Cold Water.

SAVES LABOR, TIME AND SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by all Grocers. JEWELRY of imitations well designed to mislead. PEARLINE is the ONLY LABOR-SAVING compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

ISAIAH DILLON AND SONS.

LEVI DILLON AND SONS.

DILLON BROS. NORMAL, ILL.

LOUIS H. HAPOLON

IMPORTERS AND BREEDERS OF

NORMAN HORSES.

(Formerly of firm of E. Dillon & Co.)

NEW IMPORTATION

Arrived in the condition June 15, 1884. Have now a large collection of choice animals.

STABLES AND HEADQUARTERS

LOCATED AT NORMAL,

Opposite the Illinois Central and Chicago and Alton Depot.

Direct care run from the Lake Erie and Western and Illinois

spoke, Bloomington and Western Depot, in Bloomington,

direct to our stables in Normal, Illinois.

DILLON BROS., NORMAL, ILL.

LOUIS H. HAPOLON

IMPORTERS AND BREEDERS OF

NORMAN HORSES.

(Formerly of firm of E. Dillon & Co.)

NEW IMPORTATION

Arrived in the condition June 15, 1884. Have now a large collection of choice animals.

STABLES AND HEADQUARTERS

LOCATED AT NORMAL,

Opposite the Illinois Central and Chicago and Alton Depot.

Direct care run from the Lake Erie and Western and Illinois

spoke, Bloomington and Western Depot, in Bloomington,

direct to our stables in Normal, Illinois.

DILLON BROS., NORMAL, ILL.

LOUIS H. HAPOLON

IMPORTERS AND BREEDERS OF

NORMAN HORSES.

(Formerly of firm of E. Dillon & Co.)

NEW IMPORTATION

Arrived in the condition June 15, 1884. Have now a large collection of choice animals.

GOT CORNS

LIEBIC'S CORN CURE WILL CURE

All kinds of hard or soft corns, callouses and bunions, causing no pain or soreness, drive instantly, will not soil anything and never fail to effect a cure, bring 25c. Lieb's Corn Cure sent by mail, prepaid on receipt of 50c. The genuine put up in yellow wrappers, and manufactured only by J. W. R. HOFFMAN, Druggist, Minneapolis, Minn.

DELAND & CO'S

CAP SHEAF

SALERATUS

SODA

Best in the World.

DELAND & CO'S

CAP SHEAF

SALERATUS

SODA

Best in the World.

DELAND & CO'S

CAP SHEAF

SALERATUS

SODA

Best in the World.

DELAND & CO'S

CAP SHEAF

SALERATUS

SODA

Best in the World.

DELAND & CO'S

CAP SHEAF

SALERATUS

SODA

Best in the World.

DELAND & CO'S

CAP SHEAF

SALERATUS

SODA

Best in the World.

DELAND & CO'S

CAP SHEAF

SALERATUS

SODA

Best in the World.

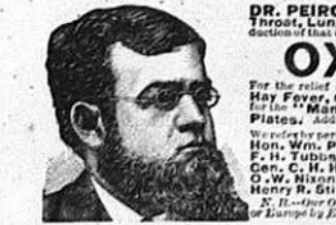
DELAND & CO'S

CAP SHEAF

SALERATUS

SODA

Best in the World.



DR. PEIRO has devoted 22 years to the special treatment of Catarrh, Throat, Lung Diseases, founder of the Am. Oxygen Co., for the production of that wonderful remedy, used by inhalation, so widely known as the

OXYGEN TREATMENT

For the relief and cure of Consumption, Bronchitis, Asthma, Hay Fever, Catarrh, Nervous Prostration, etc., and stand for the "Manual," an interesting book of 120 pages, Four Colored Plates. Address DR. PEIRO, Chicago Opera House, (third and

Fourth streets) to a free of charge. (Satisfies the Chicago, Ill.)

Hon. Wm. Penn. Nixon, Ed. of the Evening Post, N. Y. City, writes: "I have used your Oxygen treatment for a long time, and find it to be a most valuable remedy for all the above diseases, and for the relief of the throat, and for the cure of the lungs, and for the relief of the chest, and for the relief of the stomach, and for the relief of the bowels, and for the relief of the bladder, and for the relief of the uterus, and for the relief of the vagina, and for the relief of the rectum, and for the relief of the anus, and for the relief of the skin, and for the relief of the hair, and for the relief of the nails, and for the relief of the teeth, and for the relief of the eyes, and for the relief of the ears, and for the relief of the nose, and for the relief of the mouth, and for the relief of the throat, and for the relief of the chest, and for the relief of the lungs, and for the relief of the stomach, and for the relief of the bowels, and for the relief of the bladder, and for the relief of the uterus, and for the relief of the vagina, and for the relief of the rectum, and for the relief of the anus, and for the relief of the skin, and for the relief of the hair, and for the relief of the nails, and for the relief of the teeth, and for the relief of the eyes, and for the relief of the ears, and for the relief of the nose, and for the relief of the mouth, and for the relief of the throat, and for the relief of the chest, and for the relief of the lungs, and for the relief of the stomach, and for the relief of the bowels, and for the relief of the bladder, and for the relief of the uterus, and for the relief of the vagina, and for the relief of the rectum, and for the relief of the anus, and for the relief of the skin, and for the relief of the hair, and for the relief of the nails, and for the relief of the teeth, and for the relief of the eyes, and for the relief of the ears, and for the relief of the nose, and for the relief of the mouth, and for the relief of the throat, and for the relief of the chest, and for the relief of the lungs, and for the relief of the stomach, and for the relief of the bowels, and for the relief of the bladder, and for the relief of the uterus, and for the relief of the vagina, and for the relief of the rectum, and for the relief of the anus, and for the relief of the skin, and for the relief of the hair, and for the relief of the nails, and for the relief of the teeth, and for the relief of the eyes, and for the relief of the ears, and for the relief of the nose, and for the relief of the mouth, and for the relief of the throat, and for the relief of the chest, and for the relief of the lungs, and for the relief of the stomach, and for the relief of the bowels, and for the relief of the bladder, and for the relief of the uterus, and for the relief of the vagina, and for the relief of the rectum, and for the relief of the anus, and for the relief of the skin, and for the relief of the hair, and for the relief of the nails, and for the relief of the teeth, and for the relief of the eyes, and for the relief of the ears, and for the relief of the nose, and for the relief of the mouth, and for the relief of the throat, and for the relief of the chest, and for the relief of the lungs, and for the relief of the stomach, and for the relief of the bowels, and for the relief of the bladder, and for the relief of the uterus, and for the relief of the vagina, and for the relief of the rectum, and for the relief of the anus, and for the relief of the skin, and for the relief of the hair, and for the relief of the nails, and for the relief of the teeth, and for the relief of the eyes, and for the relief of the ears, and for the relief of the nose, and for the relief of the mouth, and for the relief of the throat, and for the relief of the chest, and for the relief of the lungs, and for the relief of the stomach, and for the relief of the bowels, and for the relief of the bladder, and for the relief of the uterus, and for the relief of the vagina, and for the relief of the rectum, and for the relief of the anus, and for the relief of the skin, and for the relief of the hair, and for the relief of the nails, and for the relief of the teeth, and for the relief of the eyes, and for the relief of the ears, and for the relief of the nose, and for the relief of the mouth, and for the relief of the throat, and for the relief of the chest, and for the relief of the lungs, and for the relief of the stomach, and for the relief of the bowels, and for the relief of the bladder, and for the relief of the uterus, and for the relief of the vagina, and for the relief of the rectum, and for the relief of the anus, and for the relief of the skin, and for the relief of the hair, and for the relief of the nails, and for the relief of the teeth, and for the relief of the eyes, and for the relief of the ears, and for the relief of the nose, and for the relief of the mouth, and for the relief of the throat, and for the relief of the chest, and for the relief of the lungs, and for the relief of the stomach, and for the relief of the bowels, and for the relief of the bladder, and for the relief of the uterus, and for the relief of the vagina, and for the relief of the rectum, and for the relief of the anus, and for the relief of the skin, and for the relief of the hair, and for the relief of the nails, and for the relief of the teeth, and for the relief of the eyes, and for the relief of the ears, and for the relief of the nose, and for the relief of the mouth, and for the relief of the throat, and for the relief of the chest, and for the relief of the lungs, and for the relief of the stomach, and for the relief of the bowels, and for the relief of the bladder, and for the relief of the uterus, and for the relief of the vagina, and for the relief of the rectum, and for the relief of the anus, and for the relief of the skin, and for the relief of the hair, and for the relief of the nails, and for the relief of the teeth, and for the relief of the eyes, and for the relief of the ears, and for the relief of the nose, and for the relief of the mouth, and for the relief of the throat, and for the relief of the chest, and for the relief of the lungs, and for the relief of the stomach, and for the relief of the bowels, and for the relief of the bladder, and for the relief of the uterus, and for the relief of the vagina, and for the relief of the rectum, and for the relief of the anus, and for the relief of the skin, and for the relief of the hair, and for the relief of the nails, and for the relief of the teeth, and for the relief of the eyes, and for the relief of the ears, and for the relief of the nose, and for the relief of the mouth, and for the relief of the throat, and for the relief of the chest, and for the relief of the lungs, and for the relief of the stomach, and for the relief of the bowels, and for the relief of the bladder, and for the relief of the uterus, and for the relief of the vagina, and for the relief of the rectum, and for the relief of the anus, and for the relief of the skin, and for the relief of the hair, and for the relief of the nails, and for the relief of the teeth, and for the relief of the eyes, and for the relief of the ears, and for the relief of the nose, and for the relief of the mouth, and for the relief of the throat, and for the relief of the chest, and for the relief of the lungs, and for the relief of the stomach, and for the relief of the bowels, and for the relief of the bladder, and for the relief of the uterus, and for the relief of the vagina, and for the relief of the rectum, and for the relief of the anus, and for the relief of the skin, and for the relief of the hair, and for the relief of the nails, and for the relief of the teeth, and for the relief of the eyes, and for the relief of the ears, and for the relief of the nose, and for the relief of the mouth, and for the relief of the throat, and for the relief of the chest, and for the relief of the lungs, and for the relief of the stomach, and for the relief of the bowels, and for the relief of the bladder, and for the relief of the uterus, and for the relief of the vagina, and for the relief of the rectum, and for the relief of the anus, and for the relief of the skin, and for the relief of the hair, and for the relief of the nails, and for the relief of the teeth, and for the relief of the eyes, and for the relief of the ears, and for the relief of the nose, and for the relief of the mouth, and for the relief of the throat, and for the relief of the chest, and for the relief of the lungs, and for the relief of the stomach, and for the relief of the bowels, and for the relief of the bladder, and for the relief of the uterus, and for the relief of the vagina, and for the relief of the rectum, and for the relief of the anus, and for the relief of the skin, and for the relief of the hair, and for the relief of the nails, and for the relief of the teeth, and for the relief of the eyes, and for the relief of the ears, and for the relief of the nose, and for the relief of the mouth, and for the relief of the throat, and for the relief of the chest, and for the relief of the lungs, and for the relief of the stomach, and for the relief of the bowels, and for the relief of the bladder, and for the relief of the uterus, and for the relief of the vagina, and for the relief of the rectum, and for the relief of the anus, and for the relief of the skin, and for the relief of the hair, and for the relief of the nails, and for the relief of the teeth, and for the relief of the eyes, and for the relief of the ears, and for the relief of the nose, and for the relief of the mouth, and for the relief of the throat, and for the relief of the chest, and for the relief of the lungs, and for the relief of the stomach, and for the relief of the bowels, and for the relief of the bladder, and for the relief of the uterus, and for the relief of the vagina, and for the relief of the rectum, and for the relief of the anus, and for the relief of the skin, and for the relief of the hair, and for the relief of the nails, and for the relief of the teeth, and for the relief of the eyes, and for the relief of the ears, and for the relief of the nose, and for the relief of the mouth, and for the relief of the throat, and for the relief of the chest, and for the relief of the lungs, and for the relief of the stomach, and for the relief of the bowels, and for the relief of the bladder, and for the relief of the uterus, and for the relief of the vagina, and for the relief of the rectum, and for the relief of the anus, and for the relief of the skin, and for the relief of the hair, and for the relief of the nails, and for the relief of the teeth, and for the relief of the eyes, and for the relief of the ears, and for the relief of the nose, and for the relief of the mouth, and for the relief of the throat, and for the relief of the chest, and for the relief of the lungs, and for the relief of the stomach, and for the relief of the bowels, and for the relief of the bladder, and for the relief of the uterus, and for the relief of the vagina, and for the relief of the rectum, and for the relief of the anus, and for the relief of the skin, and for the relief of the hair, and for the relief of the nails, and for the relief of the teeth, and for the relief of the eyes, and for the relief of the ears, and for the relief of the nose, and for the relief of the mouth, and for the relief of the throat, and for the relief of the chest, and for the relief of the lungs, and for the relief of the stomach, and for the relief of the bowels, and for the relief of the bladder, and for the relief of the uterus, and for the relief of the vagina, and for the relief of the rectum, and for the relief of the anus, and for the relief of the skin, and for the relief of the hair, and for the relief of the nails, and for the relief of the teeth, and for the relief of the eyes, and for the relief of the ears, and for the relief of the nose, and for the relief of the mouth, and for the relief of the throat, and for the relief of the chest, and for the relief of the lungs, and for the relief of the stomach, and for the relief of the bowels, and for the relief of the bladder, and for the relief of the uterus, and for

COL. INGERSOLL AT SEAT

A Criticism of Col. Ingersoll's Lecture,
"Myth and Miracle."

BY THOS. HARDING.

Colonel Ingersoll, notwithstanding his legal training and matter of fact style of treating his subject, gets off the track some times, and although professing to speak from the standpoint of science, becomes as visionary, unscientific and inaccurate as the emotional religionist whom he criticizes. We naturally expect that a champion of science would adopt a reasonable, not an emotional method; that he would seek to convince by substantial and well-founded argument, and not seem to delight in calling out laughter and "bringing down the house." It is scarcely consistent for an advocate of Science to treat her in that way. As new things are ever coming to the surface in this age, may it not be that the Colonel contemplates starting an academy for the instruction of his disciples in emotional science? It would be quite unique to unite the sensational with the "exact" sciences.

In his new lecture "Myth and Miracle," he says (referring to the miracles of Christ): "Christ was taken before the Roman rulers. He was to be put to death. A great multitude surrounded the judgment seat. Did anybody come forward and say, 'He raised me from the dead—save him for my sake?' No. Let me inquire of Col. Ingersoll, whether, if he were on trial, it is at all likely that any one of the many upon whom he has bestowed charity, would show in open court, 'Save Ingersoll for my sake!' Even if some one did so, would that trifling incident be likely to receive notice in the history of the trial?"

A few short extracts from Col. Ingersoll's lecture will be sufficient to show that he gets clear out of sight of the base of science; his boat seems to be driven hither and thither by the waves of prejudice and the winds of public applause, without a compass to direct or a helm to guide it. He says:

"Did anybody in the great, great throng say: 'I was a leper, and he healed me?' Not one! They said 'Spare Barabbas, but crucify Christ.' Do you think they would have said this if those miracles had been done? No; they would not! I would like to ask the Colonel whether he ever heard of such a word as 'ingratitude.' Every one knows that it frequently happens that the parties on whom he had conferred benefits, are the very persons, who, in the hour of adversity, will turn upon him and even sting the hand that fed them. This fact is so frequent in human experience that it may be regarded as a general outcome of uncollected human nature. But of all those who clamored for the crucifixion of Jesus, there might not have been one on whom he had wrought a miracle; perhaps in their ignorance they simply regarded him as an impostor, just as materialists regard many honest mediums of to-day. The cry of the world against the most high in every age, is crucify! crucify! and frequently those most to be benefited, shout the loudest and hate the most intensely.

I am not discussing the question, "Did Christ work miracles?" but that of Mr. Ingersoll's unscientific and loose method of treating his subject. He advances no argument to prove that the miracles were not done; he produces wild statements and far-fetched inferences, but no argument. Whether the miracles were done or were not done, is a question, the affirmative of which I leave to the black-coated gentry to prove; that is their business, not mine.

Again he says: "This man is the true man who lives in the true life (no one will deny that); it was such a man who drank the hemlock and met death as tranquilly as the star meets the morn." This is very good, indeed, from a Materialist. The Spiritualist will thank the Colonel for this admission; for probably he is aware that the Spiritualists have ever claimed Socrates as an elder brother. If he met death tranquilly, his tranquility was the natural result of his Spiritualistic belief. Socrates had his "demon," which is but another name for spirit, and he was fitted for his work by spirit manipulation, and repeatedly acknowledged that he was commonly inspired, directed and even spoken to by his good "demon," whom it was his pleasure and profit to obey. In quoting Socrates to build up his case, Col. Ingersoll leaps over his own house and lands upon the other side. He again says: "The sublime declaration of all science is, that no God can interfere with, and no devil can interrupt the uniformity of nature or the persistence of force." But how does he or science know what God can do, when they declare that if God exists he must necessarily be incomprehensible? Are we not all, indeed, continually interfering with nature? Does not the pioneer interfere when he chops down the forest trees? Does not the farmer do so when he plows the soil? and does not the barber do so when he cuts the Colonel's hair? Now it seems rather curious that God can't do that which pioneers, farmers and barbers can do. It is said that the first man who used an umbrella was mobbed in the street. The people said: "This fellow is interrupting God's work; he is keeping off the rain the Lord sent to wet him." Now in this case, although nature was persistently sending the rain down, the umbrella was as persistent in keeping it off, and I must say I cannot entertain very great respect for a devil who cannot do as much interrupting as a man with an umbrella. I avail myself of this opportunity, however, to explain that when I have occasion to refer to the gentleman from the warm climate, I endeavor to do so modestly, as I have never had the honor of an introduction; but Col. Ingersoll may be privileged to speak of him, as he does, with the familiarity of an old acquaintance.

There are grander ideas and more Spirituality, says Col. Ingersoll, "in the words of Shakespeare's clowns, than in the Pentateuch." Whether this be true or not, it looks rather clownish and bigoted to be the acknowledged utterance of a man of such good taste and evident culture as Col. Ingersoll, and I am sorry he said it. In his admiration for Shakespeare, he forgets the poet's errors, even as he fails to perceive his own; his materialistic brain has, perhaps, never discovered Shakespeare's English "bull" in the play of "Hamlet," where, in the celebrated soliloquy on death, Hamlet talks of "that land from whose bourn no traveler returns, and yet the entire play of 'Hamlet' is based upon the 'return' of Hamlet's father. No! No! No! is not the only one who makes 'mistakes'.

Where the Colonel treats of imagination and religion, he uses these words: "You say, how do you, then, account for a man like Christ? Another myth?" Well, suppose he was. I never could see how; proving that the new testament personages were but personifications of astronomical facts, prove anything of advantage for the materialist. The astronomical bodies, their motions and rela-

tions to each other, are typical of great spiritual principals and their relations to each other. There is a visible and physical astronomy, and an invisible and spiritual astronomy; and the former is the outward and visible sign of inward and spiritual truth.

Suppose, for the sake of argument, we admit that Jesus personifies the sun, and the twelve apostles the signs of the zodiac, Mary the sea or the soil, and Paul, sent abroad to gentiles, "who knew not God"—a comet, which Pope says,

"Runs lawless through the sky,"

how does that prove anything for the materialist? There are also metaphysical facts, which in their existence and operations, are exemplified to our outward senses by the facts of physical astronomy. "This," says Paul, "is an allegory," and much of the new testament is indeed a beautiful allegory. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth." But you who watch the growth of spiritual truth within them can perceive the resemblance between the operations of physical nature without, and the operations of spiritual nature within them; which, although invisible to physical science, is perceptible to the eye of science psychical, and abundantly palpable in spiritual analysis. Whether Jesus was real or ideal, proof of Materialism is equally remote.

Col. Ingersoll cannot dispose of so vast a subject by simply exclaiming, "Another myth!" for even if Jesus were a myth, that fact would not add a feather-weight in his favor. The soul of man is a wonderful study! Notwithstanding the primarily apparent antagonism between the physical and the spiritual, there is sufficient uniformity of method and results to convince the close observer that both proceed from the same source, and that but one law or rule of action underlies the whole, which fact warrants the presumption that "God," the center of all-pervading force and wisdom, is a unit.

"The wise men of the east," he says, "followed the star, and they say they found the babe in Bethlehem; but it is strange they have never heard of elene." Well, suppose they have not, does that prove that the babe wasn't there? Now I will not say he was or was not there. I only say that the lawyer is lame, and as lawyer Ingersoll himself would say, in court, "I object, your honor; that is not relevant."

"The last thing that any man knows," the Colonel goes on to say, "is that he was alive; he knows that, and origin and destiny are the two horizons that bound all men's knowledge." In other words, we don't and can't know whether we shall live in the future or not. These may bound Col. Ingersoll's knowledge, but he is rather premature when he answers for all men. What is the true basis of knowledge? Is there no knowledge but the intellectual? Is there no way of ascertaining fact to be a fact but by seeing it, hearing it, tasting it, smelling it or feeling it? and drawing inferences from what is seen, heard, tasted, smelled or felt? Has not Mr. Ingersoll himself gained knowledge and aptitude to present his views, without the process of calculation? Has he never experienced what is called "inspiration?" I don't think he will dare to say No!

The poets and philosophers whom he takes delight in quoting, testified that there was an immediate as well as a mediate means of arriving at a conviction; that they experienced sudden and unexpected enlightenment although they had no control over it, and its *modus operandi* was unknown. Socrates, so often referred to by Col. Ingersoll, was familiar with the voice of his "demon" speaking to his soul or inner consciousness, as well as by the hearing of the ear. Col. Ingersoll may not have had such an experience himself, but he must, undoubtedly, possess a well developed organ of self-esteem when he presumes to measure all men by his yard stick.

The trouble with the Colonel is that he lives in but half of his tenement and that the cheapest half, the intellectual or sensual. While he does so he cannot expect his higher nature to assert itself. He is but half a man who acknowledges but half his manhood; such a man is as much an extreme on the one side, as the religious enthusiast who ignores reason altogether, is on the other. The complete man is he who appreciates both sense and soul, and gives just weight and measure to each; a light weight or a scant measure is always an abomination; while just weights and measures in every department of our being, should be our delight, as they would certainly redound to our profit.

"Where shall we bury you, Socrates?" they inquired. "Any where, if you can catch me," said the dying philosopher. Socrates, "who met death as tranquilly as a star meets the morn," well knew that the hemlock could not accomplish his final destiny; this "man's knowledge" was not "bounded" by the circumscription of the materialist; his soul was not to be measured by Col. Ingersoll's metre. He was a Spiritualist in the comprehensive acceptance of that term; he knew that a continued life in a better and a greater city than Athens, awaited him, where the works of the unknown God are more clearly seen and better comprehended; at city, indeed, where I yet hope to meet Col. Ingersoll, and if he will permit me, take my brother immortal by the hand. "Men talk of immortality and heaven," says Col. Ingersoll, "as if they were sure of them." We do, because we are; for I presume by "immortality" the Colonel means life in the Spirit-world, and by "heaven," happiness therein. Yes, we are sure of them, as far as it is possible for man to be sure of any thing; and we are made sure by something more convincing than physical sense merely, although even these have measurably borne their testimony in favor of our conviction; for as the soul is more real than the body, so soul convictions are more real than conclusions based on physical-sense testimony. As the originating thought is greater than the object originated, which is but its creature, or as the experience which we acquire in our passage through earthly life, is a better educator than the school teacher, or the public lecturer, even so are our convictions of a future existence, in a higher and better world, more real, more lucid and abiding than any convictions of Col. Ingersoll, based upon physical or merely intellectual perceptions.

As the physical sun is the light and life of the solar universe from a planet to a blade of grass, so is the all-pervading Christ the spiritual light and life of the soul, of all and each. But to the physically blind there is no sun. To the spiritually blind there is no Christ. To the more intellect there is no soul. To the passions, morality is a farce. To self-love there is no religion. To earthly ambition there is no God.

We hear much about the evidence—the senses, reality, comprehension, etc., but who is able to give a satisfactory definition of them? When I question a shoe-maker concerning his work," said Socrates, "he gives me a precise explanation; but when I ask for a definition of terms in common use amongst

the learned orators, he can tell me nothing." The value of sight, for instance, depends upon the mind within the eye. Col. Ingersoll's cat sees the doors and windows in his parlor, but she does not perceive them as he does. She knows that she can pass through the open door, but the door to the cat is not what it is to the Colonel. Things are not permanent realities, but ideas are. You plan a new house and build it according to your idea; but it burns and is lost; "Ah!" you say, "I don't care a fig. I've got the idea and can build another." Now which is the more real, the visible house or the invisible idea?

Our senses, at the best, enable us to take cognizance of comparatively few objects, which must be in a certain chemical condition to bring them within range; on every thing outside or within that, they are of no use. When we were trying to find out whether Spiritualism is true, it was said, "Oh! if I could see a spirit, I'd be convinced," "Oh! I have lived to know that seeing, hearing, etc., are not by any means the best evidence, even though no imposition had been practiced. The evidence which Socrates (and thousands of others) had, was far better: the knowledge that he was guided, directed and cared for day by day; that not his will, but the higher will must be done, and that angels had been given 'charge concerning him.' Sturges, Mich.

Experiments in Psychical Research.

In order to obtain more proof that the medium would recognize a vision she had once seen, when it afterwards purported to come to some other relative, a stranger to all present, the following experiment was tried.

The alleged spirit of a lady who had been an intimate friend of mine, so often shook hands and talked with me at different seances, that Mrs. Lord came to know and recognize the vision whenever it presented itself. I engaged the son of this lady to attend a meeting under an assumed name. He had never been to a seance, and had no manner of knowledge of the subject, belief in it, or acquaintance among the persons connected with it. He knew nothing of my object in inviting him there. The circle was not held in the place where he resided, and he was a stranger to all present but myself. Whilst the medium was sitting in front of him, with her back toward me, she exclaimed that my friend, Mrs. S., was placing her arms around this gentleman's neck. On my observing that it was strange she did not come to me, as she had always done, a man's hand pressed mine (the medium was ten feet away, talking continuously) and another voice, close to me, replied, "She has found somebody she loves more." The gentleman's name and his mother's were then both spoken by a voice, in the same tone this intelligence had so often used to me. In this instance, the medium at once recognized the form she had before seen, this time not coming to me, but appropriately embracing and talking to her son, a stranger to all the parties.

To ascertain whether my knowledge and presence had some unconscious influence in directing the result, I engaged a friend of mine to go alone to a seance. The medium presently told him that the spirit addressing him was the same which had so often come to me, and a voice gave his name, his own, and the relationship (a very near one) between them. Again there was recognition of a vision previously seen, although the person present was entirely unknown.

Hearing that Mrs. Lord was to give some seances in New York, I telegraphed to a relative to obtain an interview. He did so the same evening, and for greater precaution under an assumed name. Nevertheless, the medium, whom he had never before seen, gave him the same description of a form she had given to me, which he recognized at once, and a voice told him his true name, its own, and the relationship to him and myself.

A medical friend, at my request, attended a seance held by Mrs. Lord, whom he there saw for the first time. A child apparently, addressed him as Doctor (his profession and name were entirely unknown) stating that it knew me, sending its love, and giving its name as Snow-drop. Two years previously, a sprightly little intelligence with diminutive hands, arms, and a child's manner of speech, seemed to take a fancy to me, and sportively gave its name as Snow-drop.

I begged a friend residing in a distant place to attend a seance. At the time of writing I formed the wish that an intelligence which often professed to be with me, should make some demonstration of its presence at any meeting my correspondent might attend. My friend accordingly went to a seance, and although a stranger to the medium, my messenger so to speak, called him by his name, gave his own correctly, and added that I had written to him on the subject.

In the experiment I am about to relate, I placed Mrs. Lord at a table, with her hands resting near the middle, where she kept them during the whole time. The table had a lower horizontal shelf, which filled up the space between the legs, and was about three inches above the floor. Under this shelf I placed a slate with a short pencil lying on it. We joined hands on the top of the table for about the space of five minutes, when perfectly audible and rapid writing began, the letters being crossed and the letters dotted with vehemence. The writing stopped and a noise was heard as if turning the slate over. Then the pencil began again, and presently the slate was handed up and placed on my knees. Both sides of the slate were filled, each in a very different handwriting; the one cursive, and flowing, the other cramped and stiff. The letters were signed with the names the substance of them required. Six names were written, all of them friends of mine, living or dead. This occurred in a lighted room, with a new and unused slate, the medium did not touch. One of the words had been rubbed out and another substituted in larger and whiter letters. The letters were very uniform, and the lines straight and parallel to each other. The writing was not at all like the medium's, of which I procured several specimens, and did not in the least resemble mine.

The following incident is introduced to show the emotional character of these rappings, independently of the persons present, and their intelligent adaptation to circumstances as they arise.

Two ladies were engaged in the farther end of the room, endeavoring to quiet the frantic screams of an infant suffering from acute pain. I was called in to advise, and entering the room, saw two young boys kneeling at a chair near the door, and the two adults with the infant standing at a distance of about twelve feet.

As I entered, one of the children exclaimed, "There is something rapping on the chair!" They retreated in alarm, and the untouched chair was shaken back and forth, as blow

after blow fell upon it. One of the boys knowing the alphabet, and just able to make his letters in Roman capitals, I told him to go over the alphabet and put down the letters that were rapped to. He procured the following sentence: "Grandma A—a. I love you, dear little boy." Some one remarking that she must be a very partial grandmother, we were called back to the chair by loud and tumultuous rappings, and the letter S was given, but nothing more. We tried again and again, but only got the S. When it dawned upon us that the letter S was intended to make boy into boys, a shower of rappings (no word expresses it so well) as if in joyous assent, fell upon the whole surface of the chair. The term joyous is not inconsiderately used. The rappings are hardly inferior to the human voice in their expression of emotions.

Charles H. Foster's Mediumship.

A subscriber from St. Paul sent us the following from the *Pioneer Press* of that city, with an inquiry as to its truth. We sent it to Mr. Bronson Murray, a gentleman of wealth, position and veracity, well known in New York and the West, whose reply will be found following the *Pioneer Press* statement.

NEW YORK, Special, Dec. 19.—The death of Charles H. Foster, the spiritualistic medium, resulted promptly in a familiar and unusually successful exposure of the trickeries of most operators in his line. Prof. Henry L. Jott, the scientist, is a firm believer in the phenomena of spirit communication, and he was with a party of Columbia college professors when the demise of Foster was mentioned. It was proposed that, the same evening, each of the six men go to some well-reputed medium, and at the same time precisely, call for a message from the dead celebrity. On subsequently comparing notes it was found that five of the investigators had simultaneously been assured of Foster's presence. In this city he had rooms on Fourth Street, where his fee for sittings was \$5 for each person, and on some days, by accommodating large parties of investigators, he made as much as \$200; but he was a spendthrift and carouser, and his money went as freely as it came. Slate writing and blood-red manuscript on his arm were his specialties, and beyond these feats he attempted nothing beyond the most ordinary table tipping and chair whirling. The slate trick consists in the substitution of a slate on which a message has previously been written for the clean one that the visitor has examined. At least that was Foster's way of doing it. Scarcely a day passed without some acute observer exposing the fraud, but that neither lessened the humbug's receipts, nor his reputation nor disturbed his temper. The writing on the arm was done by pricking. He made light among his boon friends of his spiritual mediumship, and was accustomed to show how he fooled his dupes. He had small liking for sincere Spiritualists, and rarely had anything to do with them. Personally he was a hail fellow, and in no sense a crank. However, when his brain began, about two years ago, to become diseased, he changed radically in character, and for the first time took an interest in Spiritualism beyond the income to be derived from it. He apparently became a believer, and was much rallied by his friends on that account. As his mental disease trouble progressed, he got fanatical, and for a while refused to be doctored in any other way than under what he conceived spirit guidance. He then avowed the genuineness of his mediumship, and it is thought that he was a convert to himself. But as his own credulity grew, he lost skill, and his last seances were farcical in the openness of the devices.

To the Editor of the Religio-Philosophical Journal:

In reply to letter of December 30th, about its enclosed slip from *Pioneer Press*, concerning the life and death of Charles H. Foster, the widely known medium, I would state that, in my opinion, the writer of that article knows personally nothing whatever about Foster. He speaks positively thus: "Slate writing and blood red manuscript on his arm were his specialties, and beyond those feats he attempted nothing beyond the most ordinary table tipping and chair whirling."

That statement is positive. A man who writes that, not only indicates, but assures the public that he knows the facts stated. I cannot tell how many years I have known Mr. Foster; certainly and continuously from 1882 to the time of his attack of insanity and leaving New York, which may have been five years or so ago.

Now I never even saw a slate in his presence, much as I was with him, nor any so-called slate-writing performed in his presence or attempted to be. His methods were entirely different.

That part of the article is false. Slate-writing was not a specialty of his. The same is the case with "table tipping and chair whirling." It is false that either was "his specialty," or among the usual phenomena attending his seances. In the many times I was at them I never saw either. They belong to the class of Henry Slade's wonderful performances, and not Foster's at all. Blood red writing on the arm of Foster certainly was one of his "feats," and a wonderful feat it was.

The article in question states "this was done by pricking." Another falsehood, and a falsehood that has often been pricked. A person who, in Foster's presence, has seen that phenomenon, knows how impossible it was that it could be done in the manner asserted in the *Pioneer's* article, as by pricking the skin of his arm.

As to what importance attaches to the location of Foster's office in this city, is not clear. The article fixes it in Fourth Street. It was there in 1886, and some years earlier and later; but, as a general thing, in late years it was very much further up town. The article states Foster's usual fee was \$5 for each person, which is true; but the assertion that on some days "by accommodating large parties of investigators he made as much as \$200," I believe is false, for the reason he always refused to sit with many present. One sister was his usual limit, and three outside tolerated, though, when invited to a gentleman's house, he accepted all present; yet I admit he may have made \$200 on some days, for his fame was great.

It is nonsense as well as falsehood to say that "scarcely a day passed without some acute observer exposing the fraud" of slate writing by Foster. Mr. Foster was a gentleman in all his instincts. Courtesy and decorum marked his deportment. Few men have more polish than he had. His sensitiveness to any slight was marked, and his resentment against a charge of fraud was outspoken. He had his faults, I know. Some of them were very serious. I will not say that all which he claimed to be genuine manifestations were such. I do not know; but I do know that many things transpired in my

presence with him which by me could only be accounted for on the basis of invisible intelligences producing visible effects. That in his social hours he should have ridiculed the preposterous credulity of some persons, I am quite prepared to believe; but the man who writes for a paper concerning facts of which he has no knowledge and states them as within his knowledge, is the great fraud of the age and one of such I consider the writer of the article in the *Pioneer* Press alluded to.
BRONSON MURRAY.
New York.

Scott's Emulsion of Pure
Cod Liver Oil, with Hypophosphites,
IS EXCELLENT IN LUNG TROUBLES.
DR. ENOCH CULLOWAY, LaGrange, Ga., says: "I have used Scott's Emulsion with wonderful success in all Lung troubles, also find it has no equal in Summer Diarrhoea of children."

"I owe my
Restoration
to Health
and Beauty
to the
CUTICURA
REMEDIES"

DISFIGURING Humors. Humiliating Eruptions, itching Torsions, Eczema, Psoriasis, Scrofula and Infantsile Humors cured by the CUTICURA REMEDIES.

CUTICURA REMEDIES, the most perfect purifier, cleanses the blood and perspiration of impurities and poisonous elements, and removes the cause.

CUTICURA, the great Skin Cure, instantly allays itching and inflammation, clears the Skin and Scalp, heals Ulcers and restores the Hair.

CUTICURA SOAP, an exquisite Skin Beautifier is indispensable in treating Skin Diseases. Baby Humors, Skin Itch, Chapped and Oily Skin.

Sold every where. Price, CUTICURA, 50c; SOAP, 25c; RESOLVENT \$1. Prepared by the FORTY FIVE AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

Sharp, Sudden, Severe, Neuralgic, Rheumatic and Nervous Pains instantly relieved by CUTICURA ANTI-PAIN PLASTER. 25c.

40 GOOD PICTURES, 8 Charm'g Stories for \$c. GEO. OTIS, Yarmouthport, Mass.

THE WONDERFUL
LUBURG CHAIR.
Library, Smoking, Reclining,
and Travelling Chair Combined.
We also give free information by letter, free of charge, to all our subscribers as regards government lands, the land laws, what time to come West, what route to take, and what to bring. Send us \$1.00 by return mail for one year's subscription. Our paper is worth \$10.00 to any one coming West to settle. Write at once as this season of Congress is liable to repeal the Free Claim and Preemption laws. Address FRANK W. SPEAR, Publisher, Devils Lake, Dakota.

NERVOUS
DEBILITATED MEN.
You are allowed a free trial of thirty days of the use of Dr. Dye's Celebrated Voltaic Belt with Electric Suction Appliances. For a speedy relief and permanent cure of Nervous Debility, loss of Vitality and Manhood, and all kindred troubles. Also for many other diseases. Complete instructions, and full particulars, and a list of our agents, will be sent free of charge. No risk is incurred. Illustrated pamphlet in sealed envelope mailed free, by enclosing POSTAGE IN FULL CO., Marshall, Mich.

GOVERNMENT LANDS.
How and where obtained. 103 townships will be surveyed the coming spring in the Western Valley. A unsurpassed fertility, abounding in timber, coal and good water. Full information given regarding these lands in "The Real Estate," a new and free information by letter, free of charge, to all our subscribers as regards government lands, the land laws, what time to come West, what route to take, and what to bring. Send us \$1.00 by return mail for one year's subscription. Our paper is worth \$10.00 to any one coming West to settle. Write at once as this season of Congress is liable to repeal the Free Claim and Preemption laws. Address FRANK W. SPEAR, Publisher, Devils Lake, Dakota.

KNABE
PIANOFORTES.
UNEQUALLED IN
Tone, Touch, Workmanship and Durability.
WILLIAM KNABE & CO.,
Nos. 204 and 206 West Baltimore Street,
Baltimore. No. 115 Fifth Avenue, N.Y.

A. REED & SONS, Sole Agents,
136 State St., Chicago.

NO COLD FEET

It is impossible to over estimate the value of warm feet & this season of the year. Thousands of valuable lives are sacrificed every year in consequence of dainty, cold feet. Cold feet lay the foundation for Pulmonary Diseases, so fatal to the people of our land. Could we make the world know how valuable our MAGNETIC FOOT BATTERIES are for keeping up a warm, genial glow through the feet and limbs, none would be without them. The "Insole" warms the whole body, keeps the vital forces up, magnifies the iron in the blood and body. If it is of other result was produced than to insulate the body from the wet, cold earth, the insoles would be invaluable. In many cases the insoles alone will cure Rheumatism, Neuralgia and Swelling of the Limbs. Put a pair in, to any address by mail. Send stamps for currency in letter, stating size of foot or shoe, and we will send by mail to any part of the world. Price \$1.00.

PRairie City Novelty Co.,
60 Dearborn Street, Chicago, Ill.

TO PRESERVE THE HEALTH
USE THE
MAGNETIC

LUNG
PROTECTOR,

FOR LADIES, GENTLEMEN AND CHILDREN.
PRICE, ONLY \$5.00.

The LUNG AND CHEST PROTECTOR herewith illustrated is one of the most useful garments, and one which every man, woman and child in this climate should wear. It is so impossible that any person wearing it should "catch cold," or have an attack of pneumonia, bronchitis, or other acute throat or lung disease. They also prevent and cure that most troublesome and hazardous complaint so prevalent in this region, Catarrh. For heart trouble, rheumatism, neuralgia and kindred complaints they are excellent and highly commended by all physicians.

A Few Notable Successes Recently Fought by the
Magnetic Lung Protector:

Cure of a sufferer for fourteen years from neuritis of the heart. Mrs. E. P. True, ex. Clay County, Kan.

Long almost gone, but I am getting cured.—S. R. Babcock, Macon, Wis.

No longer takes cold at the least exposure.—Wm. Trippe, Ingersoll, Ga.

Neither of us have had a cold since commencing to wear the lung protector.—C. M. Welch, Peoria, Kan.

Given up to die by the doctors.—Cured by the lung protector.—J. M. Packard, Hill City, Tenn.

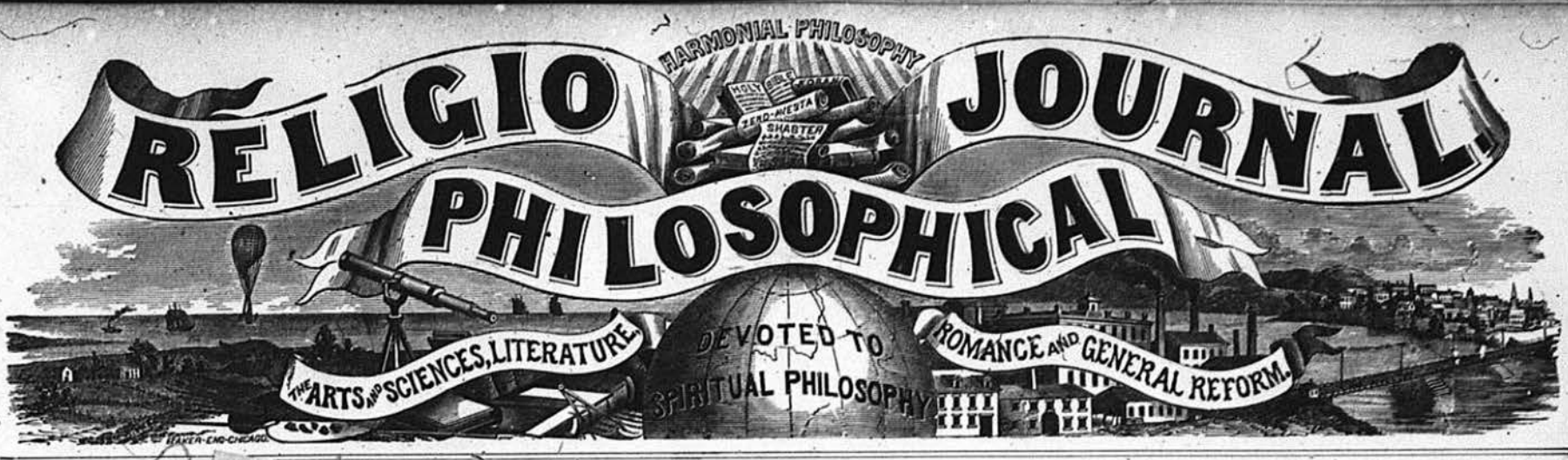
Remarkably large tonsils cured. H. S. Weston, Cerro Gordo, Ill.

Worth the weight in gold to any one with weak lungs.—J. H. Freckles, N. D. La Crosse, Kan.

They will save any service for three years. Are worn over the undershirting.

In ordering mention whether lady or gent; if stout or slender. Sent by mail upon receipt of price, or by express C. O. D. Address

MAGNETIC PROTECTOR CO.,
60 Dearborn St., Chicago, Ill.



Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

- FIRST PAGE.—Good to be Read Twice or More.
- SECOND PAGE.—Remarkable Manifestations. An Eighty-three Years Old Veteran on the Temperance Question. "The End is Not Yet." A Curious Dream.
- THIRD PAGE.—Woman and the Household. Book Reviews. Magazines for January Received, not before mentioned. Miscellaneous Advertisements.
- FOURTH PAGE.—"Inspiration—Wanted a Definition." The Priest and the French Elections. The Youth of Jesus. Are We to Have a Revival Season? Remarkable Phenomena in the South. Slade in Virginia. A World's Sabbath. Still Gaining. How not to do it. General Items.
- FIFTH PAGE.—The Collapse of Koot Hoomi. Miscellaneous Advertisements.
- SIXTH PAGE.—Rated at Their Best. Stir Them Up. Primitive Christianity. What—When—Where—Call for More Light. Professor Young in "Lesser Problems Now Under Debate." Strange Values of Young Girls. Revolutionizing a Language. Church of the New Spiritual Dispensation—Photography with Slade. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—Science Progressing. The Redemptive Power of Affection. Miscellaneous Advertisements.
- EIGHTH PAGE.—Both Sides of the Case.—Henry Slade at Weston, W. Va. Miscellaneous Advertisements.

GOOD TO READ TWICE OR MORE.

[A few years bring a living and permanent weekly journal a new class of readers, and even its older subscribers lose something of the fresh impression made on their minds by its articles. Then there are some things so good and rich that they will bear publishing over. This would not answer as a rule, but there are exceptions to all rules, articles that are read over and over. In 1886 the Michigan State Spiritualist Association was organized at Battle Creek and sent out its Preamble, Constitution and Address to the people, published in the RELIGIO PHILOSOPHICAL JOURNAL at the time. The Preamble and Address were by that eminent spiritual philosopher, Selden J. Finney, then President of the Association. They are so able and suggestive as to be well worth a second reading, and we give their main points as food for thought, and good for all seasons.]

PREAMBLE TO THE CONSTITUTION.

We, the Spiritualists and Friends of Progress of the State of Michigan in Convention assembled, feeling that a true self-respect, a desire to be fully understood, and a decent regard for the opinion of mankind, all constrain us to declare to the world our objects, do hereby announce our grand aim to be the highest and most harmonious development of all the powers of man to a complete and consistent whole.

Accepting the law and fact of universal progress, and believing that freedom is its primary condition, we hereby unite to destroy all institutions—religious, governmental, and social—which unjustly limit its full and complete enjoyment by humanity.

Accepting the great fact of spiritual intercourse, as demonstrative of the spiritual entity and divine relationships of the soul, of its possibilities for endless progress in the highest spheres, and as illustrative of those angel ministries which have through all ages cheered on the great prophets and seers of the race; the sovereign authority of nature, reason, and intuition; the essential unity of all true science, philosophy, and religion; the liberty and equality, before the law, of all humanity without distinction of sex or race; we seek to fully discover and unfold a progressive world religion, without sect, superstition, bibliolatry or priestcraft; to secure in America a pure Republic, founded on the eternal principles of justice, liberty, and love; and to establish on earth a pure and divine society in which no individual, class, or sex shall be debarred from enjoying all its blessings, privileges, and protections.

And for the attainment of these great purposes, we do ordain and establish this Michigan State Spiritualist Association.
Resolved.—That as a Spiritual and Progressive Association, we will keep open on all sides for the discovery and reception of newly-discovered truth; that we will so adjust our Association to the growing needs and life of the world, as to keep at least fully up abreast of the foremost spirit of the age, and so become an ever-growing religious, social, and educational power.

ADDRESS BY SELDEN J. FINNEY.

Mr. President:—Our Constitution, with its preamble and accompanying resolutions, declaring our aims and methods, is before you. We have not sought to found a sect or to establish a creed. We seek no coerced uniformity of opinion; we draw no lines of limitation around the empire of independent thought; we dictate no terms of belief; we establish no religious or ecclesiastical Sanhedrin. We have aimed to establish a free, progressive association, based on the democracy of souls, and open on all sides to scientific, philosophical, and religious truth—to the whole life of nature. There is no such society on earth, before those formed since the advent of "Modern Spiritualism." This is the first effort in the history of man to unite science, philosophy, and religion into organic form, under the auspices of associative action, such that all great reforms grow-

ing out of them and out of the needs of man, can be united together into one body and method, animated by one spirit, and aiming at one end—the whole good of man....

Now we have a society with one great end—that "chief end of man"—the highest and most harmonious development of all the powers of man to a complete and consistent whole. Our association declares its divine purpose here to be, the attainment of that "perfection and truthfulness of character which is the self-evident intention of nature." Our aim is too large to admit a creed or sect. To evolve into fair, rounded proportions of power, beauty, and harmony, all the inherent qualities of humanity—physical, intellectual, moral, social, and spiritual—exhausts all the purposes of Divine Providence itself respecting man. What more can we aim at? Can one conceive of any larger, more definite, or more noble and divine purpose? The breadth of our purpose is parallel to the very purpose of the Providence of God, as displayed in the history of the human race....

To accomplish our aims, we felt the need of adjusting individual sovereignty to its equal social reciprocity. The great problem was, how can we secure true intellectual and personal freedom in harmony with associative and operative organic unity? We did not forget the history of sects, creeds, and ecclesiastical despotisms, on the one side; nor did we neglect the anarchy and isolation of absolute individualism on the other. The latter has been for years the source of much weakness among spiritualists and friends of progress generally. We thought it possible to so organize the two together as to secure the strength and truth, and avoid the errors of each, alone. We trust we have partially succeeded. Of course, time itself will make its own needful changes in our laws and modes.

We have left our society open on all sides to more light and truth. We do not wish to get "settled" or "fixed." There is no more hope of a society than of a person, when it gets "fixed." The spirit of nature is always fixing and unfixing things, moulding and remoulding over and over her forms of inanimate and animate being; continual flux and reflux keep ocean, air and stars pure, life-giving, and beneficent. Can human societies do better than copy the genius and methods of nature? To form a society which shall expand with the growth of the whole race, take in all human interests, aim at all divine objects, by methods which are natural, progressive, and spiritual, is no boy's play. We do not fancy this effort complete; for, how can it be perfected till man himself reaches the last possible attainment, and lifts himself to a level with the infinite power and beauty?

Our Association, by its preamble and resolution, puts itself on the side of all great hum in interests—intellectual, social, and spiritual. It declares for progress; for the enfranchisement of woman, and her admission, on terms of equality with man, to all the rights, privileges, and immunities of life. It demands justice to all classes of citizens. It calls to government to make all equal before God and the law. It opens itself to science, and philosophy, and all truth from every quarter of the globe.

It may be objected, that as an association of Spiritualists, our work should be confined to "Spiritualism proper." We answer, it is. But what is the genius, spirit, scope of the great Spiritualist movement? What are its ideas, methods, sources of power, and aims? Is it all confined to the fact of intercourse between the two worlds? No. For this fact demonstrates that man is a spiritual entity which lives beyond the grave, and which can be inspired here and hereafter, both by angels and the spirit of nature, and whose happiness here and hereafter depends upon his obedience to all the laws of his being. He who accepts the fact of spiritual intercourse, must take all that goes logically with that fact as part of the truth of the whole movement; and besides, the fact that man is a spirit carries with it as its foundation the idea of the Divine Spirit—the Infinite and Eternal Spirit. It carries with it the idea of the spirituality of all original substance and power. For how could man have a spiritual body—a soul—unless there was a spiritual substance out of which it could be formed? and how could souls inspire each other, or be inspired by the Eternal Spirit, unless all were, at the basis, made of the same identical element? The fraternity of souls and the paternity of God, rests at last on the identity of the original substance of each being. If human spirits are the children of God; if the idea of the fatherhood of God be not a delusion, then the substance of the Creator is the foundation of each soul. The identity of the primordial essence of the human and the divine Spirit, is the only logical basis for Spiritualism; and it is on this foundation alone religion itself becomes possible.

And once prove man a spirit per se, and you have proved him one with the Eternal Substance, Life, and Power of the universe. No man can conceive two distinct and eternally different substances—spirit and matter—and get a live universe out of their union. For how can two eternally distinct and essentially different substances be brought together? In no conceivable way. And beside, all the modern tendencies of science are in the same direction. The Spiritual idea of substance is arising from science. All bodies are now proved to be only petrified forms of force; all forces are proved, by their mutual transformability, to be simple modes of the action of some common, simple, hom-

ogeneous, invisible or spiritual power, and all power is eternal, infinite, and divine.

Here, then, on the basis of the idea of the spirituality of Eternal Power—Substance—God, rests the whole Spiritualist movement; and to him who starts with the idea of God—of Infinite Spirit, there is not a logical resort but in Spiritualism. For if God be Spirit and Infinite, there is no room for any other substance than spirit. Spirit becomes all in all—the primordial Power at the centre, and the original substance at the foundation of the world. Admit the idea of "matter" as essentially different from spirit, and you can have no God; for such a notion plants a discreet degree between God and "matter," which limits each by the other; and so, destroying the infinity of each, upsets the very idea of God. Spiritualism is the only possible deduction from the idea of God; and the idea of Infinite Spirit—God—is the last possible induction from the facts which prove man a spiritual entity, immortal and progressive. No matter from which side we start, we land in Spiritualism. To set out from the notion of "matter," leads us in atheism; and atheism is disproved by those facts which demonstrate the spiritual entity of the soul. We thus reason from the spiritual entity and vital relationships of the soul to the idea of the spirituality of nature and the naturalness of spirit and its laws. Or, setting out from the intuition of God as Infinite Spirit, we come to the spiritual nature, relations, and inspirations of the soul. Here, then, is seen the logical foundations of the great Spiritualist movement. He who believes God to be a spirit must at last, if he think, see that all the world is a "spiritual manifestation." The spiritual philosophy includes all this. We rise from the table where the identity of a departed friend has been demonstrated by a series of unquestionable tests, to the irresistible contemplation of the expanded earth and unfolded heavens as manifestations of an Eternal Spirit. The rocks, hills, valleys, rivers, ocean, and stars, gleam then with the white splendors of the Divine Reason. Great questions, which stagger the untrained reason, come down upon us with the whole gravity of suns. What is my friend, my wife, whose form I saw laid in the grave, for worms, still alive? And does she still love me? Can she know my earthly wanderings, and read the secret thoughts of my heart? Who can resist what the thus liberated soul shall proclaim, in the moment of its transfiguration,—"There must be a Divine Spirit in the Universe."

And beside, see what follows from the central idea that Spirit is the only substance and the only ultimate power. All the world becomes a spiritual manifestation; and hence all true science must at last become spiritual and religious. And why not, since science is only the orderly study of the modes of the operations of God. And hence Spiritualism includes all science in its scope, and for the same reason it takes in all true philosophy also. Since science and philosophy, considered in the absolute sense, are explanations of the facts, laws, and principles of nature, and since nature at the core is spiritual, both science and philosophy are elements of the great Spiritualist movement. Nor is this merely logical Spiritualism; it is the real fact also. The Spiritualist movement actually declares for the essential unity of science, philosophy, and religion. Our State Spiritualist Association so declares in its Constitution. For the first time in history has the soul of man risen high enough to behold the essential unity of nature, external and spiritual. For the first time has the idea of this essential unity been recognized as the true basis for religion and reform....

Hence it is legitimate and proper to Spiritualism to deal with all great questions of interest to man. Spiritualism shows how the career of a soul in this life affects its condition in the next. Is it not proper, then, for it to deal with the conditions of this life? If whole classes are defrauded on earth of liberty and of all its blessings, thus preventing education, culture, and happiness, is it not competent for Spiritualists to deal with chains and slavery? If woman, under the reign of mere brute force, has been defrauded of her rights, shut out from the schools, colleges, and universities of the land, held in bondage to St. Custom, and reduced to a mere parlor pet or kitchen drudge, is it not competent for a society which proposes to help us here to become fit companions for the cultured in higher spheres, to wage war against those causes of her degradation?

The Spiritualist movement aims to reconstruct all religious institutions especially. And it will do this on the basis of the naturalness of spiritual powers and laws. In asserting the essential spirituality of nature, and the naturalness of spirit, it lays down the proper basis for Spiritual Rationalism. Some late writers, as Mr. Lecky, and even some American Unitarians, have treated rationalism as if it meant only materialism, or what is equivalent thereto. Mr. Weiss denies any vital relation of the soul in this life to the life of the Spirit-world. Now Spiritualism proceeds from the demonstration of the spiritual entity of the soul to the unfolding of the laws of spiritual relationship. It brings forward its facts, physiological, pneumatic, psychometric, magnetic, clairvoyant, and spiritual, as so many illustrations of the fine, subtle, spiritual sensibilities of man. It actually lays bare the currents of the soul's life; shows that vital, spiritual sympathies actually hold the minds of the world in rapport with each other; that the dear, old earth itself has a spiritual atmosphere in which are embosomed the refined

eliminations of earth's grosser air, and in which all souls are embraced and held in vital union with each other. To the well-informed, Spiritualism has already demonstrated all this. We protest against any more supernaturalism in religion. We want a scientific and demonstrated basis for our religion....

From the earth to the Spirit-world, there is a gradual attenuation and refinement of forces and elements shading up into spirituality. No discreet degree breaks the chain; no class isolates the two spheres; the dear old earth does not whirl in a vacuum exhausted of all spiritual vitality, and void of all divine power. It is not an insulated and erratic body, driving to ruin against the surges of divine wrath, a mere bone of contention between "Gabriel" and "the Devil," but the native birth-place of immortal men and women; nursery of the Infinite Light, Liberty, and Love. No impassable chasm separates us from the dear ones gone; for the Jacob's ladder of Spiritual Communion is planted on the solid rocks of the earth, with its top leaned against the battlements of "heaven," and its lowest rung so near the ground that the poorest daughter of earth can place her foot upon it and ascend to its top. And beside, each soul on earth who has a friend in Spirit Land is anchored by golden ties of vital forces to higher spheres. To unfold all the relations of these two worlds, would be to solve the secret of genius, to reveal the source of answer to prayer, to account for the wonders of spiritual life and heroism for the world over, and to unveil the destiny of nations and the whole future of man. And this is the aim of Spiritualism as a science.

Nor are these great facts of Spiritualism exclusively modern or anomalous. Brahminism, Buddhism, the old classical religions, and Christianity itself, began with just such spiritual facts. The whole New Testament history of Jesus is one continued narrative of the experience of a Spiritualist medium. His great moment of transfiguration; his healing of the sick by the laying on of hands; his experience of comfort from ministering angels in the garden after his prayer, and his commission to his disciples, closing with—"He that believeth in me, the works that I do shall he do also; and greater works than these shall he do because I go to my Father;" all are paralleled in these days, under the same power of the spiritual world. An intelligent, thinking Christian is a Spiritualist by his very profession. To-day, also, the blind receive their sight, withered limbs are healed, and the deaf restored to hearing by the laying on of the hands of Spiritualist mediums, in fulfillment of the standard of true discipleship set up by Jesus in the words above quoted. Who are the "Infidels," then? Christians who do not those works which Jesus pronounced to be the unlimited test of discipleship; Spiritualist mediums actually do perform those works. Who, then, are the disciples, and who are the "Infidels"—those who profess to be disciples but show none of the signs of discipleship, or those who do not claim to be disciples but show those signs and actually perform those works?

But we are told that there are so many fanatics, impostors and ignorant persons attached to the movement as to cast suspicion on the whole affair. We reply, Christianity itself was for fifteen hundred years overrun with fanatics, free-lovers, and impostors. Mosheim tells us that most of the Bishops of the early church were guilty of licentiousness; that "false miracles were artfully proportioned to the credulity of the vulgar;" that it "was a well nigh publicly adopted maxim that to lie and deceive for the interest of religion was a virtue;" and that "nearly all the works of the Apostolic Fathers were affected with this lying leprosy." "Popular Theology" itself is an old imported fanaticism gone chronic. What worse fanaticism than the doctrine of an angry God, a bottomless hell, "paved with the skulls of infants not a span long," full of roaring devils, whose function it is to scorch poor human beings, the vast majority of all the race being their prey, can be conceived? The fact is, "Popular Theology" is the importation of the dark ages of the human race. It is the nightmare of the world, pressing down on the bosom of the nineteenth century with its horror of darkness and of death. It has lost its original Spiritual faith, and power to heal the sinful and the sick of this world; nay, it now denies the existence of the power to do the works of Jesus, its founder. It is an organized, consolidated, baptized "infidelity," set down to the "Lord's table," called by a Christian name, but not a whit the less "infidel" for all that. It has been tried for nearly two thousand years as the only Savior of the world; but it has not saved the world at last. Its priests all over the old world are committed to the policy of regression, of obstruction, of torism. Wherever it has gained the most power, it has most obstructed the march of civilization, as in Spain and Italy. Guizot, the great historian of civilization in France, tells us that "when any war arose between power and liberty, the Christian Church always planted itself on the side of power, against liberty." And even in America, the Christian Church has been the bulwark of Southern slavery, until within five years. It has, here in our republic, baptized and communed with man-crushing, baby-stealing, and women-whipping Southern slaveholders. We will no longer import our religion or our theology. We will have a native American Church—the Church of free souls, the Spiritualist Republic of men to come—"which shall have heaven and earth for beams

and rafters," science and art for gospel, and for symbol, and universal light, liberty and love for its aim. This Spiritualist Republic has already arisen; it is rearing the walls of its temples on blocks of solid light, quarried from the pure azure of God's Spiritual Universe.

In conclusion, we point to the signs of the times as indicative of universal Revolution, as a reason why we should rally under the banner of a free Spiritualist Republic. A vast unrest has seized the whole world. From the forests of the new world to the thrones of the Caesars, and from the plains of the South to the homes of the Northern Czars, one mighty impulse towards political and religious liberty shakes the nations. All around us the spirit of this Revolution is penetrating the masses with its regenerating power. In America, slavery—our one political anomaly—has gone down in blood and flame. Many ancient despotisms have crumbled into ruins, while others are even now convulsed with the agonies of transformation. The emancipation of whole races, as in America and Russia; the resurrection of nationalities; and the decline of the Papal hierarchy, are the miracles of our age.

Republicanism, political and religious, the declared sovereignty of the people and of the soul, is advancing to the empire of the world. Every sagacious despot now holds continually before his people the hope of future liberty; while the doctrine of man's "right to life, liberty, and the pursuit of happiness," is rapidly acquiring the force of public law. The shadows of pitiless pride from the thrones of Prussia, Russia, and Rome, are lifting from over the hearts and the homes of the northern peasantry; the long-darkened land of music and of art, of poetry and of song, is rising to the grandeur of freedom and independence; reform, reform, reform, rings through the English Parliament; while the soul of the long-oppressed Irish people is arousing to the claims of justice and the rights of nationality.

To the true Spiritualist, these signs are only the visible effects of invisible spiritual influences. The nations are touched by the fingers of immortals; fetters dissolve, thrones melt down, and ecclesiastical despotisms decay. Armies of angels hover over every nation of the earth, and facilitate the march of humanity toward liberty and equality. The "Providence" which guides justice and liberty to victory, is the Providence of armies of angels, inspired and sent down to us by the eternal decrees of the Infinite Reason. Such is our faith—our knowledge. And this is the primal faith of all unperverted souls; it is the sheet anchor of religion itself, for if we cannot get at the angels, how are we to approach the Eternal Spirit?

Nor is it alone in the political world that the spirit of this Revolution exhibits itself. Spiritual liberty, and not dogmatic theology, is the enthusiasm of the nineteenth century. Supernaturalism is now rapidly sinking into hopeless decrepitude and remediless decay. Under the influence of liberal scholarship, free thought fearless criticism, and the great Spiritualist movement, joined with the late discoveries in science, popular theology is being actually destroyed. The leading intellects of the world now squarely repudiate the dogma of the divinity of the Jewish and Christian Scriptures; Church customs, rites, and ceremonies are being forsaken; ecclesiastical establishments are sinking out of the world's respect, and all the old religious institutions are being shaken to their foundations. The Papal throne, once the mightiest throne on earth, has fallen into contempt; only a few French, Belgians, and Irish, can be found to sustain it. Religious anarchy has nearly come again. It was not till the old world was reduced to chaos, that the Divine voice said: "Let there be light;" and in the order of ideas, as in the order of worlds, dissolution must precede formation. Now the race advances either to atheism or to a universal Spiritualism. Which shall it be? Mere negations do not move men; hence atheism cannot become the last resort. At last, the whole human race shall break away from idolatrous, bibliolatrous creeds and church craft, and, uniting, build the temple of a World-Religion.

The most recent estimate that has been made by the French engineers in regard to the proposed African inland sea is that the undertaking could be consummated in the maximum period of five years, at a cost of about \$30,000,000. It being sufficient to cut, in the alluvial part of the region traversed, a canal averaging some eighty to one hundred feet in width, which would be further widened by the action of the current. It appears that the estuary of the Oued Mellah, which is to be the beginning of the canal leading to the place to be inundated, offers a port, covered at high water of adequate breadth, which might easily be excavated, and would form a port sheltered by nature from all the winds from northeast to south, passing by the west; the winds from northeast to south, passing by the east, would not be dangerous to the breakwaters. The navigation of the canal, it is also said, will offer no difficulty, as the canal will form almost a straight line. The proposed inland sea would be fifteen times as large as the Lake of Geneva.

A new style of thieving was brought to notice recently in Springfield, Mass., where a man engaged a cab to take him to a certain street; but as soon as the cab was under way the pretended passenger gathered up the valuable blanket placed in the carriage for his comfort, and slipped out without attracting the driver's attention.

I heard nothing especially from these bombshells as Dr. W. predicted, till the Legislature convened, when one of the first acts passed was that every teacher of schools in the State should be qualified and required to teach them in Physiology, Hygiene and especially the effect of alcohol upon the human system. When the news came, Dr. S. (Esculapian) came across the street bareheaded to shake my hand. Other State Legislatures to the number of twelve or thirteen caught the inspiration and enacted the same or kindred laws, and others yet to convene may follow suit. Societies at Augusta and other places have been formed ignoring entirely religion and politics. Great efforts have been made to provide suitable books for the schools. Now it is common for the school children to have lectures on physiology. In the mean while Neal Dow in his old age is apt to get exasperated—become belligerent toward first one political party then the other.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO.

By JOHN O. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.
 One Copy, 1 year,\$2.50.
 6 months,\$1.25.

SINGLE COPIES, 5 CENTS. SPECIMENS SENT FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Apage line.
 Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, McCormick Block, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, January 23, 1886.

"Inspiration—Wanted a Definition."

Such is the inquiring title at the head of an article in the New York Independent, by Talbot W. Chambers, D. D., and his three columns are an effort to meet the want in such way as to maintain the infallibility of the "Holy Scriptures," and yet do this in a reasonable way—a difficult task in which his success is not brilliant, although his effort is not lacking in ability or earnestness. One of the good signs of our day is this effort to reconcile reason and religion by the best orthodox theologians, and the distinct affirmation that religion must not conflict with reason by eminent leaders of the liberal Christian faith. Of old, the stern "Thus saith the Lord," was enough, and any question raised by what rigid sectarians called "carnal reason," was stamped as sinful at once. But now the soul asserts itself. Science questions all facts, and theology is compelled to hear to reason. All this is but the beginning of the end of dogmatism and the supremacy of the letter which killeth over the spirit which giveth life.

As to this want of the Rev. Dr. Chambers, his idea, and that of modern orthodox Congregationalism, he says: "Binds all parts of the sacred volume into one integral and organized whole....preserves throughout the supernatural element, and offers no violence to the reason or conscience of thoughtful men." Clear as the "heavens in their majesty and glory is the collection of books we call the Bible, the Word of God. All else may fall but this shall stand."

Without entering upon a lengthy criticism we will only suggest that the contrast between the awful curses which King David—"a man after God's own heart"—prays may fall on his enemies and their guiltless children; the rottenness in their bones and their homeless life of vagabond beggary; and the sweet prayer of Jesus on the cross: "Father, forgive them, they know not what they do," is not a proof of an integral wholeness, but of moral contradiction.

But the authenticity of any book is a narrow field for so wide a question as the nature of inspiration. Even if the book should be forgotten this spiritual influence will live. It is not possible to define such influences, they elude close statement, for they are wider than any logic and larger than the meaning of any words; yet we can gain some rational conception of their subtle reach and power and of their ways. One mind, a large and commanding personality, awakens and uplifts another. How the inspiring presence of such persons calls out our best in thought and word and deed! Robert Ingersoll asked, "Why did not God make health contagious as well as sickness?" More contagious than small pox or scarlatina, life-giving more than these and their like are death-dealing. Is this presence and psychological power of souls, healthy, strong and alive. The Highland clansman in Scott's "Lady of the Lake," lamenting the absence of their brave chieftain, Roderick Dhu, while the battle went against them, said:

"One blast upon his bugle horn
 Were worth a thousand men."

The inspiring courage of one man held at high rate, yet not above the sober fact of its real power. How the flaming words of Luther lifted plain men and women to moral heroism! The world is full of this inspiration. All hold it wonderful, all believe in it, yet none think it miraculous. It is in the order of things, and in the wide sweep of spiritual laws. Sometimes the plastic soul is made recipient of the fact or feeling in a positive mind, and the psychologized subject tells or feels what he knows not of in any external way. A strong and true soul "shuts off this mortal coil" and begins the high-

er life. His power to inspire or influence others gains with the change. Distance is little to the spirit; thought in our minds goes over seas and continents in an instant, and how much or what subtle influence goes with it we know not. Strains of spiritual power from these gifted immortals flood and fill our souls. We feel the uplifting inspiration, and often do not think or know from whence it comes. Spirits do not always tell us who they are, or that they are stirring our spirits. They may, and doubtless do, give their names through mediums whom they psychologize to act or speak. Often that is plainly useful, but doubtless many a word of power has been spoken, many a deed of usefulness and goodness has been done by the quickening and inspiring help of unseen and unknown intelligences from "beyond the veil."

To the Spiritualist this is the natural process of spiritual influence, too blessed and perfect to allow any capricious miracle to mar its sanctity.

In another way we are inspired. We set ourselves to the high task of studying the world of matter, as revealed in geology, chemistry, and kindred sciences, or the world of mind, as revealed in some great reform, some spiritual problem, or the life of some moral hero. As we concentrate our thought in the work, we aspire and desire and strive, and thus grow prayerful in spirit. In this mood our minds reach out our inner faculties unfold, we intuitively see and master principles and ideas; we gather facts from far and near, all truths in the realm we explore seem to come to us. We even reach clairvoyance and seership. Great illumination comes in this way, as all acknowledge, yet it is not supernatural, but its results and uses are greater than all we can trace from the records of alleged miracles. The facts of psychology make miracles poor in comparison.

Earth and sky conspire to uplift and enrich us. The beauty of flower and shrub, the glory of sunrise, purify the blood and vitalize our whole life. Inspiration is natural and universal, not limited and of special favor. That is a poor and meagre conception which would limit its unstinted tide to any chosen race, or time or book.

In all, and through all and over all, is Infinite and Positive mind, with law as its servant and force as its executor; eternal life pulsing through earth and sky and suns and stars; the inspiring presence of a power that makes for righteousness, uplifting and refining all by that divine process, that infinite design which we call evolution.

The Priest and the French Elections.

Under the above heading Theodore Stanton, son of Mrs. Elizabeth Cady Stanton, who has married and made his home in France, writes an interesting letter to the New York Independent on the late elections in that country. He says that while other things doubtless helped the result of more than doubling the reactionary minority in the Chamber, but that "the religious feud which appears to grow more bitter each year," between the Catholics and the Protestants and free thinkers, was the most potent cause of this conservative gain. The Republicans admit this, and some urge moderation toward the Catholic Church, while the more radical rejoice and urge new attacks on the priesthood. He says that although there is a legal union between the Republican State and the Catholic Church, "they are separated in spirit as wide as the poles. Occasionally a devout Catholic is a republican; but a republican ecclesiastic (a priest) is as extinct in this country as the dodo."

This is no marvel, as the Republic has cut off the priests from the control of education, proscribed the monkish orders, and taken other sensible steps toward secularizing the State. Doubtless sometimes the radicals have been needlessly rude and severe—the reaction against an old priestly tyranny—some even demanding that atheists take the place of theism, and being as bigoted on one extreme as the priests on the other; but the natural alliance between tyranny and bigotry in Church and State, the dread of political freedom as a step toward religious freedom, accounts for a large share of this. The spirit of priest and sect everywhere is to "put out the light," to blind and dwarf, to proscribe for opinion's sake, to lift creed above deed. We see it in Protestantism as in its elder brother, though modified by the spirit of the age. Catholicism sympathizes with political reaction, in France, as a matter of course. This shows how vital and important is liberty of conscience, without it a really free government is impossible. Let our motto be "Light, more light" for with more light true liberty gains.

The Youth of Jesus.

A little book on "The Youth of Jesus," issued by the Unitarians in Boston, has many natural and useful views of Jesus as a boy among other boys, and in the plain home of Joseph the carpenter and his good wife Mary. One of its pictorial illustrations shows the shepherds in Bethlehem bowed down with a sense of deep surprise, as they see the glowing star, and the great winged angel over their heads.

Modern Unitarianism is quite skeptical about miracles—violations of natural law. A good many of its clergy, if asked about this matter, would doubt the reality of both star and angel, as told of in the Testament. If the reality is so doubted, why picture forth an illusion, to fasten in the plastic mind of childhood an old error?

Many of these clergymen and of the laity, if told of the naturalness of these facts, and

of credible persons now on earth who had seen stars and angels (or celestial visitants), would repudiate all this as a spiritualistic delusion.

Manifestly, either these signs of the birth of the wonderful child Jesus did come as miracles, or they did not come at all; or they were spiritual facts, not miraculous but divinely natural. Our Unitarian friends must accept the first or the last of these three statements, or they must stand convicted of picturing illusions as realities, and thus leading childhood astray by false impressions.

Not a pleasant dilemma this, but Spiritualism points to the only rational way out of it! The upward path is shining and joyous. Why not try it?

Are We to have a Revival Season?

There was lately held, in Cincinnati, an interdenominational congress on city evangelization, made up only of so-called evangelical sects (those, that is, who still profess to believe the creeds of old times and cry "put out the light" against any change). In Brooklyn, N. Y., a great young men's meeting was held, under charge of Moody and Sankey. Episcopal missionary Aitken and his colleagues are busy in New York with large audiences. Do these, and other like signs indicate the coming of a season of "revivals of religion"—that is, of efforts to frighten people by talk about sheol (formerly called hell), and by dwelling on the blood of Christ, all to get more members into orthodox churches?

It is always notable that before the spirit moves, the church machinery is in good running order and in full motion. In the country good sleighing and moonlight nights keep up a revival, but a thaw, bad roads and dark nights chill the whole affair. The cities seem now the chief points of revival efforts, and in those fields weather makes less difference. Moody seems to be a sort of captain-general, with his poor talk about "mere morality" being of no consequence, and his cry about atonement by blood. Are our ablest orthodox clergy, men of real ability and of thought, content to put Moody and his like at the front, and endorse their methods and teachings? Is this the only way in which they can fill their churches? Even this humiliating effort fails, for their churches are not filled. The rich go there, but the poor stay away. So they said themselves at the Cincinnati congress.

We do not doubt that there are seasons when waves of spiritual power sweep over the world, when people in the higher life make special efforts for our good,—all this in no miraculous way, but naturally and in accord with the eternal order of things. But our day needs something higher than these efforts to galvanize dying dogmas into sifting life. Such a revival as Moody cannot rouse up is wanted—a revival of spiritual insight, of faith and knowledge of the naturalness and nearness of the life beyond, of reverence for man and faith in his capacity for progress, of faith in the Soul of Things, of charity, of free thought, of honor and integrity, of fidelity to our own souls, of good works every day.

We wait to see how much power the old revival machinery has, and if anything better is devised, will try to make it known. There is a story in the Testament about the failure of an effort to put new wine into old bottles, which solves the weakness of their efforts. They are not in accord with the times.

Remarkable Phenomenon in the South.

A most remarkable case is now attracting much attention in North Carolina. Romulus Sturdivant, an estimable citizen residing in Wake county, has a son named John, aged sixteen years. The boy stated to an assemblage last week that he had received a direct injunction from God to preach the gospel to all the nations of the earth, and that this injunction was accompanied by a declaration on the part of the Almighty that in order to further the confidence of the people in the special call made upon him, the boy would be made blind for two days and two nights. In accordance with the Divine decree the boy was stricken at eleven o'clock, on the night of January 13th, but we have not since learned whether his sight has been restored or not. He says God also told him that if the people did not believe in the injunction given, another command and text would be instituted. The boy preached his first sermon January 13th. He said that God prescribed the text, which was taken from I. Samuel, chap. xii, and latter clause of the second verse—"I have followed thee from childhood, even unto this day." The boy has been attending school. He is in good health and has an ordinary education. When preaching he appears as if asleep or in a trance, but when the benediction is announced he throws out his arms and revives.

STILL LATER.

The sensation created by the alleged Divine call of the Wake County youth, John B. Sturdivant, to preach the Gospel increases, and there are hundreds of believers in the call. Thursday night, January 14th, two prominent men of Raleigh, N. C., one the Principal of a Sunday-school, and the other for years a teacher in the State Institution for the Deaf, Dumb, and Blind, went to Auburn to see Sturdivant and hear him preach. As many persons as could get in the house were present. Lying on the bed, with eyes wide open, was the boy. He spoke for an hour and a quarter, using vigorous and graceful language. He stated he was addressing an audience of 8,000 people. His voice could be heard a great distance. He was stricken with blindness January 13th, as he alleged

God had told him he would be. At five o'clock, just at the time he named, his sight was restored. The teacher from the Deaf, Dumb, and Blind Institute and physicians of the neighborhood say the boy was certainly totally blind during the period indicated. Just before five o'clock he took a position in front of the fire in a large room. Punctually at five the boy raised his head, lowered it, raised it again, and cried aloud, "I can see." The people were greatly excited. He walked through the house shaking hands with nearly all those present. The boy is sixteen years of age, weighs 140 pounds, and is very strong. Three years ago he had an affection caused by spinal disease. His father states that one night, while the boy was in a violent fit, four strong men were unable to hold him. He broke away from them, and went to the organ, and played three hymns in excellent style, though before he was unable to do so. As he played the last hymn, he made a profession of religion, and then calmly lay down. Since that time he has never had another attack, and has been in excellent health. The boy says that if the Divine origin of his blindness and recovery of sight is not believed by the people other and even more convincing signs will be afforded.

Slade in Virginia.

In justice to all parties and in the interest of Spiritualism, the JOURNAL publishes on another page a full account of both sides in the late difficulty. Mr. Barrett and some of his friends are honestly indignant at what they believe to have been a gross imposition. Mr. Simmons, for himself and Slade, does not discredit the door-crack sights but interprets them differently. His explanation will seem quite preposterous to those who have not had excellent and long continued opportunities for observing Slade and the phenomena occurring in his presence.

We do not undertake to say that Slade did not deliberately attempt to cheat in this instance, but even though the demonstrations were fraudulent it does not affect the JOURNAL'S position, which is that each séance must be considered by itself and independent of all others. And after carefully conducted experiments with Slade extending over a period of five years, we are prepared to believe that Simmons's explanation is not improbable. In a well lighted room of a private residence, while we were holding both of Slade's hands, with our feet resting on his and observed by two of our most trusted friends—Slade having no agent or friend present and no control of the premises—we have seen hands appear under and above and on the table. We have seen chairs levitated, and indeed much more than was observed from under the door at the Weston hotel. At other times we have obtained slate-writing in Slade's presence on our own slates which had never left our hands and never been touched by Slade. This evidence is not offered to prove that Slade did not cheat at Weston, but only to aid those interested to make up their judgment as to Slade and his claims. Our experience has been duplicated thousands of times in America, Europe and Australia.

Slade is an incurable invalid. His brain has been affected for years. As a man he cannot command respect, but should compel pity from all who understand his case. As a medium he has no superior in some directions.

A World's Sabbath.

Mr. Luis Jackson, of this city, says the Chicago Times, proposes the formation of a World's Day of Rest league. He claims, from a practical study of the subject, that human rapacity is becoming so great that unless the workingmen of all denominations take measures to preserve a uniform day of rest they may lose it altogether. He desires the league to be untrammelled by any question of particular belief or unbelief, simply advocating that which he believes was the original and humane intent of Mosaicism—namely, the guaranteeing to labor a day of rest. He has already proposed to his Jewish brethren, on the broad claims of humanity, from prudent motives, and in the interest of Jewish artisans, that at a convention of representative Jews from all parts of the world to be held at Paris in the year 1900, the Jewish Sabbath be transferred to the national day of rest by authoritative edict. He fully believes that when this measure is plausibly considered by his co-religionists, they will make the sacrifice of transferring their Sabbath, thus, in his opinion, recording on the imperishable tablet of chronology the benevolent and influential action of an ancient church, still vigorous in the cause of civilization. Mr. Jackson further claims that although modern ideas are changing the aspect of beliefs, it is neither intended nor desirable that practical benefits, such as a day of rest, conferred by religious systems, be destroyed in the general demolition. He therefore believes that all would willingly unite on this common platform. It is intended to form an international committee in the above interest as soon as practicable.

General John Newton, Chief of Engineers, United States Army, originator of the plan and director of the work, has prepared a complete account of the operations for the removal of the obstructions at Hell Gate, from their beginning to the explosion of Flood Rock, in October last, which will appear with full and new illustrations as the leading article in the February number of The Popular Science Monthly.

Still Gaining.

Mr. Bundy continues to gain, though very slowly. The inclemency of the weather during this month has retarded his recovery by keeping him housed. He hopes to be able to arrange so as to leave in a few days for some point where the weather will permit him to be much in the open air. His complete recovery and that within a few months seems assured.

How Not To Do It.

The Christian Leader, "A Universalist family newspaper," hailing from Boston, has on the first page of its issue of Dec. 31, a four column article on John Pierpont, by Rev. Benton Smith, of Waltham. It is a sketch of leading events in his life, and of his labors in the pulpit, as a speaker and writer on anti-slavery and temperance, and of his poetic efforts and genius. For years he was an active Spiritualist, widely known as such. Of this no mention is made. The reverend biographer knows how not to do it.

GENERAL ITEMS.

G. B. Stebbins will speak at Farmington, Mich., Friday, Jan. 29th, on the anniversary of the birthday of Thomas Paine.

The Spiritual Messenger, published at Minneapolis, Minn., has been moved to Chicago and the first issue since the change is before us. Mr. F. J. York, the editor, has his office at No. 288 W. Madison Street.

Mr. Alfred Denton Cridge, associate editor of the Oregon Vidette, delivered an address before the Anti-Coolie Law and Order League, at Portland, Ore., Dec. 23rd, and it is well spoken of.

The Institute of Education met last Saturday and listened to a paper by Miss Florence M. Holbrook on "Concentration and Self-Attainment in Study."

A correspondent writes that Mrs. Mand Lord is at Newburyport, Mass., where she is having great success, with full houses at each meeting. On Sunday, Jan. 10th, she gave 236 tests at one meeting, and all were recognized.

The Holiday number of Vick's Illustrated Floral Guide, published at Rochester, N. Y., is at hand. This number is up to the usual style of past issues. The cover is elaborate and the illustrations also. There will be found much useful information in the 128 pages which make up this number.

Proteus, in Golden Gate, states: "The time has not yet come when, through a more general acceptance of the truth of materialization, it can be transferred to the domestic circle, where it properly belongs, and where its best results will be obtained. Not until the flush of excitement necessarily arising from the strangeness of the phenomena has subsided and the investigator has settled in his mind the facts of materialization, is he capable of forming an intelligent opinion on the subject." The communication from Mr. Babcock, on the second page of this paper shows that Proteus is not correct in his statement. The best results can sometimes be obtained in materialization in the home circle.

The Medium and Daybreak says: "A newspaper paragraph alludes to a séance held in a haunted house at which some of the sitters were hurt by the spirit who threw the fender at the circle. It is a bad plan to hold a dark séance in a haunted house with a powerful physical medium. Such conditions give the ghost a maximum of power over the sitters. Many haunted houses have been cured by Spiritualists, the means being very lucidly described in the series of articles by Mr. Smart, which appeared in these columns a few months ago. Spiritualism confirms the ancient belief in ghosts, and has made it a popular topic among the scientific, and a favorite theme in literary compositions adapted for this holiday season. But the truth of genuine spiritual experiences is more remarkable than any fiction that the best writer can produce. We have no necessity to draw on our imagination."

Minnie Dishner, Nebraska's sleeping beauty, recovered consciousness January eighth, the seventieth day of her hystero-cataleptic trance sleep. The girl fell into the trance from which she has now revived October 26th last. During the long interval she has lain to all appearances a lifeless being with the exception of respiration and pulsation. When Miss Dishner awoke her mind was apparently clear and unimpaired, her appetite and general feelings good, but her arms and legs were paralyzed. She says that she was conscious during the whole time of her protracted trance, but although she exerted her utmost power to evince her consciousness she could not move a single muscle. She says she had no physical pain until the 40th day of her sleep, when an electric battery was applied. Since then she has suffered a thousand agonies of body and at times it seemed as though her mind would give way under the strain, and she now complains of terrible physical sufferings in consequence of the shock to her system. The doctor in attendance says, however, that she will recover in a short time and will also regain full use of her limbs. The noticeable feature in this case is the ignorance of physicians touching these Psycho-physiological experiences. Allopathic medical science, so-called, is materialism; it knows bone and muscle, but not the ruling spirit within. This poor girl is a victim of this ignorance. The electric battery was the best these men could apply, and pain followed their blind effort to cure. We want a medical practice that shall know and treat man as a spirit served by a body, and wait the motion of the spirit in cases like that.

Copy. Back Numbers will be mailed to any address when desired. Address all communications to THE CHICAGO LEDGER, 271 Franklin Street, Chicago, Ill.

Science Progressing.

To the Editor of the Religio-Philosophical Journal:

The Popular Science Monthly (D. Appleton & Co., New York) for November contains many able articles, but that which is more particularly interesting, because significant of what may be expected of science in the near future, is the leading editorial on the subject of "Mental Progress and Culture." The editor, in an article of four columns, under that headline, pleads with science to develop a portion of her time to mental and physical subjects which, says the editor, have been entirely neglected. The following are his opening sentences:

"We have frequently maintained in these columns that a new type of culture is arising in modern times, which is not only strongly contrasted with the old ideal, but is in essential respects, superior to it. This superiority is an inevitable result of the general laws of mental development by which successive ages become familiar with new orders of ideas. The progress of science is undoubtedly too much looked upon as having to do with the physical world only. This is a narrow and erroneous view, the view of those who really do not know what science is accomplishing, nor how far-reaching and all-pervading its results are destined to be. For it is one of the transcendent victories of science to have shown that the universe is bound together, in all its parts, by the most vital connections and supreme unity, which make it impossible that there should be any great revelation respecting its fundamental order that does not throw light through all its departments. It may seem to certain minds a matter of no great moment, to have untraced the left sphere of human nature, represented by the spiritual life. But this partial and partisan view must disappear."

And so on through four columns. These words indicate the drift of many of the leading scientific minds of to-day and suggest to us, that science has begun to perceive her error. It is to be hoped that she will henceforth atone for the past by paying a little (?) attention to the most important of all subjects, and no longer "table" the question of Spiritualism, nor try to belittle those who have been brave enough to investigate it; and honest enough to publicly acknowledge their conviction of its truth.

The Redeeming Power of Affection.

An English writer relates the following manner in which the quiet, persistent love of a child was the redemption of a drunken father.

"That night I was out late; I returned by the Lee cabin about 11 o'clock. As I approached I saw a strange-looking object cowering under the eaves. A cold rain was falling; it was autumn. I drew near, and there was Millie wet to the skin. Her father had driven her out some hours before; and she had laid down to listen for the heavy snoring of his drunken slumbers, so that she might creep back to bed. Before she heard it, nature seemed exhausted, and she fell into a troubled sleep, with raindrops pattering upon her. I tried to take her home with me; but no, true as a martyr to his faith, she struggled from me, and returned to the now dark and silent cabin. Things went on thus for weeks and months, but at length Lee grew less violent, even in his drunken fits, to his self-slaying child; and one day when he awoke from a slumber after a debauch, and found her preparing breakfast for him, and singing a childish song, he turned to her, and with a tone almost tender, said:

"Millie, what makes you stay with me?"
"Because you are my father, and I love you."
"You love me?" repeated the wretched man; "you love me?" He looked at his bleated little, his soiled and ragged clothing. "Love me?" he still murmured; "Millie, what makes you love me? I am a poor drunkard; everybody else despises me; why don't you?" "Dear father," said the girl with swimming eyes, "my mother has taught me to love you, and every night she comes from heaven and stands by my bed, and says, 'Millie, don't leave your father, he will get away from that ruin; don't desert him; these days, and then how happy you will be.'"

"And he did get away from that ruin, and the unfaltering affection of his child, strengthened by the dying words of her mother, saved him, and restored to him again his manhood."

Sung Little Fortunes

may be had by all who are sufficiently intelligent, and enterprising to embrace the opportunities which occasionally are offered them. Hallett & Co., Portland, Maine, have something new to offer in the line of work which you can do for them, and live at home. The profits of many are immense, and every worker is sure of over \$5 a day; several have made over \$50 in a single day. All ages; both sexes. Capital not required; you are started free; all particulars free. You had better write to them at once.

A party of Indians were hunting in Humboldt county, California, when a severe storm came on, and an aged Indian named Bob became exhausted. As he was the custom of Indians in such cases, Bob was left to take care of himself. He picked a clear spot near the trail, stuck a stick in the ground, hung his hat on it, and lay down and died.

"The leprosy distillment, whose effect holds such an enmity with blood of man. That, swift as quicksilver, it courses through the natural gates and alleys of the body, and causes the skin to become 'barked about, most like with vile and loathsome crust.' Such are the effects of disease and mortal life, the only antidote for which is to cleanse and regulate the liver—an office admirably performed by Dr. Pierce's 'Golden Medical Discovery.'"

A bill has been introduced into the French Chamber of Deputies to tax foreign residents in France. It is proposed that each foreign resident shall pay either 18 francs or 6 francs a year, according to the class to which he belongs. Non-registration within two months after arrival will involve double taxation.

Brown's Bronchial Troches
Are known and used all over the world, and at all seasons, for the relief and cure of Coughs, Colds, Sore Throat, and Bronchial troubles. Sold only in boxes, with the fac-simile of the proprietor, John L. Brown & Sons, on the wrapper. Price 25 cents.

Recent explorers in Alaska came upon a native village containing eleven males, five of whom were deaf mutes, while one of the women was wholly deaf. This state of things is accounted for by steady intermarriage, as no other Indians lived within several days' journey.

I was a non-believer in Patent medicines, but having experienced marked relief from Nasal Catarrh and hoarseness by the use of Ely's Cream Balm, I can recommend it to those suffering from this loathsome complaint, and to those afflicted with hoarseness or stoppage of the throat so annoying to singers and elocutors.—*LOUIS B. PHILLIPS, 1225 N. Y. Ave., N. W., Washington, D. C.* Price 50 cents.

Contagious diseases have excited the people of Fairhaven, Mass., to such a degree that the horse cars carry two bags of camphor as disinfectants, one at each end, placed there by the Board of Health.

Dr. Pierce's "Favorite Prescription" perfectly and permanently cures those diseases peculiar to females. It is tonic and nerve, effectively laxative, and curing those sickening sensations that affect the stomach and heart, through reflex action. The backache and "dragging down" sensations all disappear under the strengthening effects of this great restorative. By druggists.

The *Genio Medico-Quirurgo* records the fact that a woman of Valladolid recently gave birth to seven children in two days.

Young men or middle-aged ones, suffering from nervous debility and kindred weaknesses should send 10 cents in stamps for illustrated book suggesting sure means of cure. Address: World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

Vegetarianism is spreading rapidly in London. Dr. Mary Walker has a residence in Oswego, N. Y. The New Orleans *Picayune* is 49 years old.

Complexion Powder is an absolute necessity of the refined toilet in this climate. Fozzoni's combines every element of beauty and purity.

A Sensation In Court

of relief is sure to follow the use of Ayer's Sarsaparilla, and thousands thankfully acknowledge its good effects. Charles C. Smith, Craftsbury, Vt., says: "I have been troubled, for a long time, with a humor, which appeared on my face in ugly pimples and blotches. Ayer's Sarsaparilla cured me. I consider it the best blood purifier in the world."

Judge

of the feelings of Mrs. T. P. Cushing, 87 Suffolk st., Chelsea, who, after being so afflicted with Salt Rheum that her fingers would crack open, and blood and itch terribly, was cured by four bottles of Ayer's Sarsaparilla. Mrs. E. G. Evans, 78 Carver st., Boston, Mass., suffered severely from rheumatism and debility. Ayer's Sarsaparilla proved a specific in her case. Francis Johnson, Editor of the "German American," Lafayette, Ind., writes: "For years I have been subject to chronic attacks of neuralgia, especially at the commencement of spring. I have derived great benefit from Ayer's Sarsaparilla." It has

one who needs help is indeed fortunate who finds a friend. But he is still more fortunate who discovers that he may eradicate the poisons of scrofula from his system by the use of Ayer's Sarsaparilla. Scrofula is one of the most terrible of all diseases. It is in the blood, corrupting and contaminating every tissue and fiber in the whole body. Patrick

Lynch

Wholesale Grocer, Lowell, Mass., says: "Ayer's Sarsaparilla is the best." The following, from R. L. King, Richmond, Va., is corroborated by Purcell, Ladd & Co., druggists, of that city. Mr. K. writes (May 12, 1884): "My son Thomas, aged 12, has suffered horribly, for three years, with scrofula, in its worst form. His case was said to be incurable. One arm was useless; his right leg was paralyzed; a large piece of bone had cut through the skin at the shoulder-blade, and three large sores constantly discharged offensive matter. He began taking Ayer's Sarsaparilla on the 6th of March, and, oh, what a

Saved and

Happy

restored thousands. Walter Barry, 7 Hollis st., Boston, Mass., after vainly trying a number of medicines, for the cure of lumbago, was persuaded to try Ayer's Sarsaparilla. He writes: "Your valuable medicine not only relieved me, but I believe it has worked a perfect cure, although my complaint was apparently chronic." Thos. Dally, Watertown, Mass., has long been a sufferer from lumbago and rheumatism. So great has been his improvement since using

change; indeed, a miracle. In a few weeks the sores began to heal; he gained strength, and could walk around the house. We persevered with the Sarsaparilla, yet having little hope of his recovery. Today he can run as fast as any other boy of his age. The sores on his arm, shoulder, and back, have nearly healed, his muscles are strengthening, and he is the picture of health." Equally important facts, concerning the use of Ayer's Sar-

Ayer's Sarsaparilla

saparilla that he has every reason to believe it will effect a permanent cure.

by other members of Mr. King's family, are contained in the same letter.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

For sale by all Druggists. Price \$1; six bottles for \$5.

PILLOW SHAM HOLDER. AGENTS



Are making money rapidly with this article. They are wanted in every house. The agent calls and asks permission to put up a set to show how they work. 9 times out of ten a sale is made rather than taken down, as they work to perfection. Retail price, \$1.50. Secure territory at once.

\$1.50
\$1.50
\$1.50



It is positively better than any other holder. An absolutely perfect Sham Holder, combining in an admirably simple form the good points of all holders, and the bad points of none. Its crowning virtue is that it attaches to the back of the TO CATCH, NO BARRED NAILS TO RUIN YOUR SHAMS. It is shipped so ladies may easily put them up. Perfectly adjustable to any bed and any pair of shams, the frame moving up or down from EITHER SIDE of the bed, being held securely in its position when up, and will not fall down at night. This little treasure will fold the shams against the head-board at night, and spread them, naturally over the pillow in the morning, during a lifetime, without getting out of order. Is highly ornamental, and saves its cost many times in wash ing and ironing, as the shams may remain on the frame four or five months without creasing. Full directions for putting up and operating each holder sent with each set. Agents' Outfit with full particulars will be sent to any reliable person wishing to canvass, on receipt of \$1.00 or by mail, postage paid \$1.20. Write for DEXTER rates.

Prairie City Novelty Co., 69 Dearborn St., Chicago, Illinois.

Give the name and date of paper you saw this in.

20 CTS. - will give AMEN MASTERY OF THE GOSPEL - former price \$1. - stamps taken, Ad dress F. A. MURPHY, 11 Warren St., New York.

FOR COUGHS, CROUP AND CONSUMPTION USE

TAYLOR'S "CHEROKEE" REMEDY



OF SWEET GUM AND MULLEIN.

The sweet gum, as gathered from a tree of the same name, growing along the small streams in the Southern States, contains a stimulating expectorant principle that loosens the phlegm producing the early morning cough, and stimulates the child to throw off the false membrane in croup and whooping-cough. When combined with the healing mucilaginous principle in the mullein plant of the old fields, presents in TAYLOR'S CHEROKEE REMEDY OF SWEET GUM AND MULLEIN the most known remedy for Coughs, Croup, Whooping-cough and Consumption; and so palatable, any child is pleased to take it. Ask your druggist for it. Price, 25 CENTS and \$1. Write A. Taylor, Atlanta, Ga.

FREE GIFT! A copy of my Medical Book will be sent to any one afflicted with Consumption, Bronchitis, Asthma, Sore Throat, or Nasal Catarrh. It is elegantly printed and illustrated; 144 pages, 1879. It has been the means of saving many valuable lives. Send name and post-office address, with six cents for postage. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address DR. R. S. WILKINSON, Cincinnati, Ohio. Enclose the paper in which you saw this advertisement.

A BIG OFFER. To introduce a GIVEAWAY 1,000 self-opening Washing Machines. If you want one send us four names, P. O. and express office at once. THE NATIONAL CO., 23 DEY ST., N. Y.

GOT CORNS
LIEBIG'S CORN CURE WILL CURE

All kinds of hard or soft corns, callouses and bunions, causing no pain or soreness, dried instantly, without wet anything and never fail to effect a cure; price 25c. Liebig's Corn Salve sent by mail prepaid on receipt of 50c. The genuine put up in yellow wrappers, and manufactured only by JOHN R. HOFFLIN, Druggist, Minneapolis, Minn.

TO PRESERVE THE HEALTH USE THE MAGNETIC



PROTECTOR,

FOR LADIES, GENTLEMEN AND CHILDREN. PRICE, ONLY \$5.00.

The LUNG AND CHEST PROTECTOR is a wonderfully useful and one of the most perfect garments and one which every man, woman and child in this climate should wear. It is so impossible that any person wearing it should "catch cold," or have an attack of pneumonia, bronchitis, or other acute throat or lung diseases. They also prevent and cure that most troublesome and loathsome complaint so prevalent in this region, Catarrh. For heart trouble, rheumatism, neuralgia and kindred complaints they are excellent and highly recommended by all physicians.

A Few Notables Successfully Treated by the Magnetic Lung Protector.

Cure of a sufferer for fourteen years from Catarrh of the heart. Mrs. E. F. True, 314 Clay Center, Kan.
"Lungs almost gone, but I am getting cured."—S. D. Hancock, Mauney, Wis.
No longer takes cold at the least exposure.—Wm. Tripp, Ingersoll, Wis.
Neither of us have had a cold since commencing to wear the lung protector.—C. M. Welch, Poplar, Kan.
Given up to die by the doctors.—Cured by the lung protector.—J. H. Packard, Hill City, Tenn.
Inordinately large tonsils cured. H. A. Weston, Cerro Gordo, Ia.
Worth its weight in gold to any one with weak lungs.—J. M. Develin, M. D., La. Type, Kan.
They will wear any service for three years. Any worn over worn the undershirt, with six cents for postage.
In ordering mention whether lady or gent; if gent or elder, send by mail upon receipt of price, or by express. C. O. D. Address: MAGNETIC PROTECTOR CO., 69 Dearborn St., Chicago, Ill.

\$65 A MONTH & BOARD for 3 live Young Men or Ladies. In each city. Ad dress F. W. ZIEGLER & CO., Chicago, Ill.

LIGHT.

A weekly Journal for Spiritualists and other students in occult Philosophy. Published at 16 Craven St., Charleston Cross London, S. W., England. Price, postpaid, 6d per annum. In Advance. Subscriptions taken at this office.

Light for Thinkers.

Published Weekly at Atlanta, Ga.
W. KATES Editor. A. C. LADD, Publisher.
Price \$1.50 per annum.

LONDON AGENCY OF THE Religio-Philosophical Journal.

John S. Farmer, Office of Light, 16 Craven St., Charleston Cross London, S. W., England. Subscriptions received. Specimen copies supplied at three pence. All American Spiritual books sup plied.

THE INDEX

A RADICAL WEEKLY JOURNAL. PUBLISHED AT 44 BOYLSTON ST., BOSTON, MASS.

Editors: W. J. POTTER, J. F. UNDERWOOD.

CONTRIBUTORS: Prof. Felix Adler, John W. Chadwick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. R. D. Cheney, Mrs. Anna Garlin Spencer, Caroline H. Dale, Mrs. Sara A. Underwood, Miss M. A. Harshbarger.

The aim of The Index is— To increase general intelligence with respect to religion; To foster a nobler spirit and quicker & higher purpose, both in the society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for error; To encourage the study of history, character, for credit, for capability for history, love for hate, humanitarianism for sectarianism, devotion to universal good for absorption in selfish schemes.

In order to hasten the day when free and rational thought shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

The relations of Religion to Modern Science, and to Social Science and Philanthropy, the Relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention.

Terms, \$5 per annum in Advance. To new subscribers, \$1 for six months. Specimen copies sent gratis. Address: The Index, 44 Boylston St., Boston, Mass.

DR. JOS. RODES BUCHANAN.

29 Fort Avenue, Boston.

Is now giving attention to the treatment of chronic diseases, aided by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in the more elevated healthy and pleasant location in Boston, and he can receive a few layabouts in the family for medical care.

MISS BUCHANAN continues the practice of Psychometry—full written opinion three dollars.

DR. SOMERS'

Turkish, Russian, Electric, sulphur, Mercurial, Roman, and other Medicaments, Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago.

These baths are a great luxury and most potent curative agents. Several sets of electric apparatus rapidly disappear under their influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their curative properties. Try them at once and judge for yourself.

ELECTRICITY A SPECIALTY. The Electric Thermal Bath, as given by us, is far excellence in Nervous Diseases and General Debility.

Open for Ladies and Gentlemen from 7 A. M. to 9 P. M. Sundays 7 A. M. to 12.

SARAH A. DANSKIN.

PHYSICIAN OF THE "NEW SCHOOL"

Pupil of Dr. Benjamin Joseph.

Office: 481 N. Gilmore St., Baltimore, Md.

During fifteen years past Mrs. DANKIN has been the pupil of and medium for thoughts of Dr. Benj. Joseph. Many cases pronounced hopeless have been permanently cured through her instrumentality.

She is clairvoyant and clairaudient. Reads the interior condition of the patient, whether present or at a distance, and Dr. Joseph treats the case with a scientific skill which has been greatly enhanced by his 37 years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

THE AMERICAN LUNG HEALER

Prepared and Magnetized by Mrs. DANKIN.

Is an unfailing remedy for all diseases of the Throat and Lungs. TERRESTRIAL CONSUMPTION has been cured by it.

25 CENTS per bottle. Three bottles for \$5.00. Address: SARAH A. DANKIN, Baltimore, Md. Post-office orders and remittances by express payable to the order of Sarah A. DANKIN.

ALL ABOUT KANSAS!

Its People, Crops, Weather, Lands, Schools, Legislature, Railroads, Markets, its Politics, its Development, the Trial of Prohibition, and its Future, will be found in the WEEKLY CAPITAL AND FARMER'S JOURNAL, an 8-page, 16-column paper, published at the capital of the State, sent six months for 20 Cents, one year for \$1.00. Address, J. K. HYSON, Topeka, Kansas.

THE GREAT SPIRITUAL REMEDIES.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWERS.

"Our family think there is nothing like the positive and Negative Powers"—says J. H. Wiggins, of Beaver Dam, Wis., and so says everybody.

Buy the Positives for Fevers, Coughs, Colds, Bronchitis, Asthma, Dyspepsia, Diarrhoea, Liver Complaint, Heart Disease, Kidney Complaints, Neuralgia, Headache, Female Disorders, Rheumatism, Nervousness, Sleeplessness, and all active and acute diseases.

Buy the Negatives for Paralysis, Tremors, Amnesia, Typhoid and Typhus Fevers, and all chronic diseases. Positive and Negative (half and half) for Colds and Fevers.

Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00. Send money at our risk by Registered Letter, or by Money Order.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

NEWSPAPERS AND MAGAZINES.

For Sale at the Office of this Paper.

Banner of Light, Boston, weekly..... 8
Medium and Dawnbreak, London, Eng., weekly..... 8
Olive Branch, Utica, N. Y., monthly..... 10
The Shaker Manifesto, Shakers, N. Y., monthly..... 10
The Theosophist, Adyar, (Madras), India, monthly..... 10
Light for Thinkers, Atlanta, Ga.,..... 10
The Mind Cure, Monthly, Chicago..... 10

Buy Northern Grown Seeds. No Seeds produce finer flowers. Buy Northern Grown Seeds. No Seeds produce finer flowers. Buy Northern Grown Seeds. No Seeds produce finer flowers.

Buy Northern Grown Seeds. No Seeds produce finer flowers. Buy Northern Grown Seeds. No Seeds produce finer flowers. Buy Northern Grown Seeds. No Seeds produce finer flowers.

Buy Northern Grown Seeds. No Seeds produce finer flowers. Buy Northern Grown Seeds. No Seeds produce finer flowers. Buy Northern Grown Seeds. No Seeds produce finer flowers.

Buy Northern Grown Seeds. No Seeds produce finer flowers. Buy Northern Grown Seeds. No Seeds produce finer flowers. Buy Northern Grown Seeds. No Seeds produce finer flowers.

Buy Northern Grown Seeds. No Seeds produce finer flowers. Buy Northern Grown Seeds. No Seeds produce finer flowers. Buy Northern Grown Seeds. No Seeds produce finer flowers.

Buy Northern Grown Seeds. No Seeds produce finer flowers. Buy Northern Grown Seeds. No Seeds produce finer flowers. Buy Northern Grown Seeds. No Seeds produce finer flowers.

Buy Northern Grown Seeds. No Seeds produce finer flowers. Buy Northern Grown Seeds. No Seeds produce finer flowers. Buy Northern Grown Seeds. No Seeds produce finer flowers.

Buy Northern Grown Seeds. No Seeds produce finer flowers. Buy Northern Grown Seeds. No Seeds produce finer flowers. Buy Northern Grown Seeds. No Seeds produce finer flowers.

Buy Northern Grown Seeds. No Seeds produce finer flowers. Buy Northern Grown Seeds. No Seeds produce finer flowers. Buy Northern Grown Seeds. No Seeds produce finer flowers.

THE RISING SUN STOVE POLISH

For Beauty of Polish, Saving Labor, Cleanliness, Durability and Cheapness, Unequaled. MOORE, BIRNBAUM, Proprietors, Canton, Mass.

30 DAYS' TRIAL

Will convince the most skeptical that electricity is the HERBET in all domestic diseases. The polished stove, brass and iron, will give you a new look. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease.

Best electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease.

Best electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease.

Best electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease.

Best electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease.

Best electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease.

Best electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease.

Best electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease.

Best electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease.

Best electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease.

Best electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease.

Best electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease.

Best electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease.

Best electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease.

Best electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease.

Best electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease.

Best electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease.

Best electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease.

Best electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease.

Best electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease.

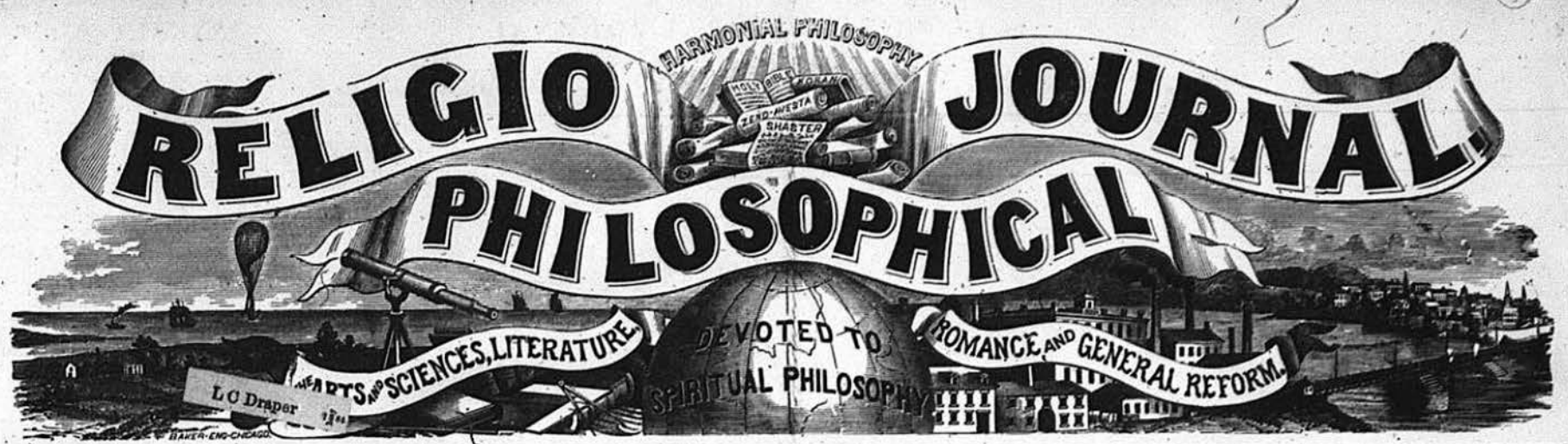
Best electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease.

Best electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease.

Best electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease.

Best electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure of disease.

Best electricity is a powerful force better than pills or powders for the cure of disease. The new improved, that electricity is a powerful force better than pills or powders for the cure



Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXIX.

CHICAGO, JANUARY 30, 1886.

No. 23

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

- FIRST PAGE.—The Rostrum.—A Lecture Delivered by Simon De Mals. Hypnotism.
- SECOND PAGE.—Ruined by His Spirit. Spiritualism in San Francisco, Cal. The Occult World. Other Signs of the Times. Haverhill and vicinity.
- THIRD PAGE.—Woman and the Household. Book Reviews. Magazines for January Received, not before Mentioned. New Books Received. Miscellaneous Advertisements.
- FOURTH PAGE.—A Monument in Washington to John Calvin. The Spread of Creosote. Canon Farrar on the Church. A Crucial Test. He Can't Tell Why? Rapid Growth of Spiritualism. Trinity Church. Entirely Too Ferocious. Religious Fanaticism. General Items.
- FIFTH PAGE.—Three Special Priests—Materialization at Mott's. A Delicate Operation. Miscellaneous Advertisements.
- SIXTH PAGE.—The Soul's New Year. Many Thrilling Stories Told by Representative Citizens of Troy, N. Y. Church of the New Spiritual Dispensation. A Haunted Schooner. Mate-talking. A Significant Query. Tropical Climate of the North Pole. A Burglary Prevented by Spirits. A Divine Dream. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—A Dream Verified. Worth Trying. Miscellaneous Advertisements.
- EIGHTH PAGE.—Healing. Mind Cures. Medical Science of Disease and its Cure. Miscellaneous Advertisements.

THE ROSTRUM.

A Lecture Delivered by Simon De Mals.

From the Sphere of Harmony.

Reported for the Religio-Philosophical Journal by C. G. Oyston.
Subject: What are the Conditions of Material Life that Militate Against a Perfect Expression of Power and Control?
The conditions of material life are such as to militate against a complete expression of spiritual power and perfection. From a material point of view it is impossible for perfection to be obtained, because the spirit is fettered by the bonds of clay, hence it is not free. Oftentimes the spirit is thwarted in its designs, its intentions are perverted, and it commits deeds which it never intended to do. In the sphere of harmony every thought emanating from the dwellers therein, is harmonious with other thoughts unfolded, and when the inhabitants of that land essay to direct their operations to the material plane of existence, as that spiritual power nears the earth, gradually there becomes incorporated with the pure spiritual substance, an antagonistic influence, or power with which it comes in contact as it descends to the grosser plane of being. Your perceptive faculties must be very sensitive, indeed, to take cognizance of this very subtle, real element, which is the outcome of efforts put forth by advanced spirits to promote the progress and welfare of humanity on earth. This subtle element comes in contact with low conditions in physical life. Being a centre of attraction, it attaches to itself masses of thought substance with which the spiritual atmosphere is charged, and when it reaches the material world it is materialized, so to speak, and of course becomes more of a physical than of a spiritual nature. You see the clothing or external covering of the spiritual ideas as they come floating down, but the inner essence is hidden from view. Only by deep spiritual culture can you trace the wisdom concealed, hence the conditions that militate against a perfect expression of power or from the sphere of harmony, are somewhat similar to those that obtain with man as a spiritual being residing temporarily in a physical body. Here you have noble aspirations, but what prevents you from leading a pure spiritual life? It is the external expression of physical nature that hampers, fetters and binds you, and thus retards the legitimate unfolding of our spiritual desires. All the noble and philanthropic impulses of those august beings—those glorified souls who are all aglow with divine sympathy and loving regard for the benefit of the humanity of earth—all their fond yearnings for man's emancipation from the thrall of the senses become incarcerated in physical habiliments which modify and pervert their benevolent purpose, even as man clothed with fleshly garments is thwarted in his designs of giving adequate expression to his aspirations and desires. It is a great mistake made by the inhabitants of earth, who imagine that there are no barriers or difficulties for spirits to surmount in expressing a direct impulse towards the dwellers on earth. Some people suppose that the inhabitants of spirit life can do whatever they choose, and make everything subserve their purpose, in the promotion of the welfare of humanity, but you must never forget that every effort put forth by the Spirit-world to elevate, instruct and benefit the race, of necessity gathers around it antagonistic conditions, is clothed upon and rendered objective, and partakes more of the external than the spiritual when it reaches its destination.

When spirits come down from spiritual life to communicate with their fellows on earth and wish to make their presence objective

they have to be clothed upon in order that they may become visible to the inhabitants of material life. They must lay hold of physical conditions, and utilize the grosser exhalations from earthly beings to make themselves tangible, for independent of these conditions their power is weak indeed. Thus they must enshroud their glory and appear like ordinary mortals because of the nature of the conditions supplied. This is one reason why Spiritualism is held in disrepute to-day; nevertheless spirits must manifest their presence through the instrumentality of conditions placed at their disposal, or an objective expression of their individuality would be impossible. True, some contend that communication, spiritual, can be made directly, independent of material means. They maintain that the direct spirit voice is a case in point, but we declare that no communication can be made to earth except by material means. There cannot possibly be any spiritual sound heard on the physical atmosphere. If you hear the spirit voice it is because the spiritual impulse is incorporated with the material elements constituting your atmosphere, and by the vibration on that physical atmosphere the sensation of sound is conveyed to your mind.

The spirit must use a material vehicle to transmit its intelligence from the spiritual realm, and as soon as it depends on physical conditions it loses its spiritual significance, absolutely speaking. Thus it is not strange that the inhabitants of the sphere of harmony—no matter how far advanced—no matter how wise and pure they may be when they put their thoughts and desires into operation, if any impression is to be made on the dwellers in your world, it must be by physical agency, or it could not otherwise be accomplished. In the Spirit world you can converse with spirits directly without any intermediate agency; but when it comes to men on earth the spiritual being must lay hold of a material agency in order to carry out the necessary result. By way of illustration, suppose for a moment that this material globe is the spiritual plane of existence, and that the conditions and surroundings are spiritual. You have friends in a far off country with whom you wish to communicate. You could do so instantaneously by spiritual means, no matter how far off they might be; but in the material world you cannot do it directly, but you can do so indirectly. You can transmit your messages by means of the electric telegraph. Thus you must lay hold of some intermediate agency, and so it is with the dwellers in the sphere of harmony. They must utilize material means which may be fitly termed the cable by which the inhabitants of spirit life converse with the dwellers on earth. You know how difficult it is even by the most perfect means of communication to convey your message exactly according to your desire; generally something intervenes to prevent the perfect expression of your intelligence. Well, then, in thought, carry this illustration into the Spirit-world. Wrap in the majesty of power, wisdom and truth, these lofty souls dispatch their thoughts to earth, but somehow the instrument employed is imperfect, and the interpretation of the message is something entirely different to that originally intended.

As there can be no perfection in material life, those in the Spirit-world cannot possibly give perfect expression to their desires; but as man develops, as he overcomes the adverse conditions of physical life that affect his spiritual action here, so in proportion or in exact ratio will he receive a more perfect impression from the higher world. If a spirit from the supernal realm wishes to make his presence known, it is a sheer impossibility for him to assume an exact external representation of his true spiritual glory and beauty. You only observe an outward habilitment which is a very meagre semblance, indeed, of the transcendent loveliness of his true spiritual expression. As man improves his condition physically, when he learns the true science of material life, how to use without abusing everything of a physical nature, when he learns how to unfold the spiritual nature within, and make the grosser subserve the purpose of the superior principle, he will be less dense and material, and the manifestations from the other world will, of course, partake of a more spiritual character. Man must by dint of indefatigable endeavor so improve his external surroundings as to allow a more direct impulse from the sphere of harmony.

What are the grand, sublime forces of nature before which man in the past has bowed in cringing, abject homage, because he supposed that they were so potent for good or ill? They are simply spiritual impulses or endeavors put forth from the Spirit-world; but as they come down from the supernal land they take upon themselves the imperfections of physical life, those very imperfections which they are designed to overcome. Eventually this great object will be accomplished, and it is man on earth who must supply the necessary conditions by virtue of a higher degree of spiritual culture and inner unfoldment. You can see, touch, taste, smell and feel, and exercise all the senses of your body, but you are indebted to external conditions for your power to do so. You are dependent for your hearing upon the vibrations on the physical atmosphere, and without this there could be no sound conveyed to your mind. You must have an intermediate agency to manifest your intelligence—the physical body. You smell, and pray what is smell? What are those exquisite odors which cause such sensations of delight, and what are the obnoxious exhalations from poison-

ous and decayed vegetable substances? They are simply vibrations on the atmosphere also. They are simply atoms in motion. The infinitesimal particles of matter ascending from those flowers assail the material senses of man, and cause inexpressible delight to pass through his whole being, or the vibratory action of injurious emanations act upon the sensorium with reverse sensations. Now if you could transport the spiritual substance from the higher realm and bring it down here, carefully shielding it from all physical contact, how could it make its presence known? It would never make you cognizant of its presence directly. Immediately you released that ethereal element it would assimilate with the surrounding physical conditions, and the pure essence would become obscured by the grosser garb. Thus so long as man is imperfect in development will the spiritual beings be prevented from giving perfect expression to their power. The wonder is not that they accomplish so little, but that they accomplish so much. Strictly speaking, such conditions do not obtain in the Spirit-world—that is where matter and its attractions are eliminated, there are no jarring inharmonious operations. But you ask, Why is it that inharmonious does prevail at all in the Spirit-world? Now this fact does not invalidate our argument, because it is by virtue of physical imperfections that such anomalous conditions exist. If these undeveloped spirits cannot take their physical bodies with them into spirit life, so dense and material are the elements attached to their spirit bodies, that they cannot possibly ascend beyond the atmosphere of the earth. They are here by thousands walking the material globe, chained and bound to the grosser substance by reason of their depraved state of development. There is still adhering to them that which causes inharmonious and imperfect. Until they eliminate from their spiritual natures the adverse elements which make them too dense to rise on the spiritual atmosphere, they must of necessity produce inharmonious, but when they become freed from these galling chains of slavery, they will rise beyond earthly attraction and inharmonious will no longer prevail. Now, how is it that teachings which emanate from a higher source work such terrible havoc among the inhabitants of earth? They have a tendency to thrust man downward instead of elevating him upward and onward. It is because these pure thoughts have become incorporated with the undeveloped conditions obtaining on earth, and the spiritual power has become enshrouded, causing it to lose its effect. A love of self, the direct opposite of the original idea, becomes the predominating principle in some low, dark and sensual individual, producing results deplorable in the extreme. Thus you see it is possible for the highest and purest effort to become diverted from its original purpose, for every impulse put forth becomes contaminated in degree with the quality of adverse conditions that prevail upon the material world.

As man advances and unfolds his latent powers his external surroundings will become more spiritualized and refined, all must progress together. The globe on which you dwell must unfold purer conditions in unison with man's continued advancement. As man proceeds forward the grand forces of nature will keep pace with him. He cannot develop by himself alone, but he must inevitably bring the material world up to a higher degree of refinement and beauty by virtue of the thought impulses evolved from his own being. Not one portion of animate being can progress by itself, alone, for all nature is in sympathy, and must be influenced in proportion to the impulses imparted by man. When man becomes forcibly apprised of his mighty power and his ultimate destiny, he will be more kindly disposed; and he will entertain more love for the vegetable and animal world when he becomes persuaded that the operations of nature are promoted by the same power that permeates his own breast; he will then love nature devotedly, for a more perfect sympathy will be established, and he will be happy in the contemplation of her external beauties. But at present the transcendent loveliness of man's external surroundings receives little attention from the generality of the sons of earth, because of the selfishness that pervades the unappreciative breast, notwithstanding all the sectarian preaching and so-called spiritual instruction disseminated, for along with this in exact ratio runs the mighty tide of corruption and sin, and vice in every form walks hand in hand with crime. How is it that these conditions prevail wherever the influence of that teaching exists? What is the grand secret of this? It is because they act upon the principle of selfishness, for their position is the very essence of selfishness, viz., "I am saved from the world to come myself, and I don't concern myself about others." Instead of extending their love to all their brethren, they endeavor to make every thing subserve their material needs. How often do you find that those the most religious externally speaking, are the most oblivious to feeling respecting the animal and vegetable kingdom? Do they not like to see nature wear a gloomy aspect, and are they not cruel, indeed, towards the animal kingdom? Therefore cultivate a loving spirit towards nature. Kindly sympathize with her, and let your outward breathings towards her be laden with love divine. Then she will receive your attentions gladly, and return your friendly regards a thousandfold. When she is writhing in the throes of convulsion, let her feel that you tenderly regard her trouble and that her welfare and hap-

iness is part and parcel of your own. The time will come when man will look upon the various forces of nature, not as something opposed to him but as conditions absolutely necessary for the purpose of his existence, and as practical factors in his spiritual unfoldment. To day man must wrest the treasures from her by force, but eventually she will yield up her blessings. She will assist man, and he will graciously return her favors; the Spirit-world will assist both, and thus harmoniously they will co-operate in loving regard to accomplish the great and sublime purpose of man's existence in the material world.

HYPNOTISM.

Wonderful Influences of One Mind Over Others.

Old indictments alleged as an aggravation of the prisoner's guilt that he was instigated by the devil. If Mr. Frederick Myers be right, prisoners in future may defend themselves by saying that they were "hypnotized" into crime. In the *Fortnightly Review* for this month he writes a paper which tends to demolish personality, disestablish free will, and throw a doubt on moral responsibility. He seems, we must say, as sorry as a man ought to be who is about to upset everything all round, and he excuses himself by saying that he is not responsible for the facts. Of course not, especially if nobody is responsible for anything. He tries to reassure himself and his readers by saying, "I believe that I have a true and permanent self," but he adds, "If I have such a self I am certainly not conscious of him, and whatever he may be, he is at any rate not what I take him for." Here we get rather mixed. Mr. Myers takes "himself" to be something, but then he knows his view is wrong; so he does not "take" it. All this springs from a careful study of hypnotism in France. It is a land of very fierce and ruthless scientific research; in the physical as in the moral domain there is nothing sacred to a French physiologist; and to vivisection of the body they have added what they themselves call moral vivisection. They take susceptible and impressionable young people—generally girls—and, throwing them into a kind of trance, impose on them certain ideas, words, and actions. Dr. Liebeault made a lady fire at a gentleman with a revolver she thought was loaded, and another young lady fire at her mother. A dutiful nephew was compelled to give to his aunt a white powder which he believed to be arsenic—doing in his waking state what he was ordered to do in the trance. Another young lady was made to pick pockets, while imaginary interviews are suggested with the greatest ease. For instance, according to these French gentlemen, an absent husband has only to hypnotize his wife, and he can make her fancy him by her side at home when in fact he is at the Palais Royal with a friend. The hypnotizers, however, can do good. M. Liebeault suggested to one of his entranced patients, an inebriate, to give up tobacco and beer. The man has hitherto carried out the suggestion. A doctor addicted to drink was also impressed in the same way for six months; but, like the late Lord Derby, who preferred sherry and gout to claret without it, he regretted his lost delights, and after the influence had passed off would not come back to be hypnotized into sobriety again. The most amusing case is that of a depraved schoolboy. "An idle boy," says Mr. Myers, "was taken to M. Liebeault, and it was suggested to him that he should henceforth be a model of diligence. The boy did actually work hard for some months by an impulse which he could neither understand nor resist, and rose rapidly to the top of his class. But the suggestion wore off, and then he obstinately refused to be hypnotized again, having by no means relished his involuntary role." That boy, it seems to us, was not altogether a fool.

On the eve of a general election this French philosopher, with his strange power over men's and women's wills, tastes, words, and actions, might be a useful ally to import. Turned loose in a Liberal constituency, he might make two-thirds of the electors inscribe Tory marks on their ballot papers. Mr. Myers himself, who is not as powerful an agent in this matter as Dr. Liebeault, compelled a young lady to paint some bricks blue when she ought to have colored them red. From this to inducing electors to change their colors, and "vote yellow" or "blue" as Mr. Myers might wish, is only a step. We have not the honor of knowing what politics the writer of this essay professes, or whether his work for the Society for Psychical Research engages all his attention; but we should advise the candidates for Cambridge to look after him very sharply toward the end of the month. If he could be detected in using undue mental influence, the return might be vitiated under the Corrupt Practice Act. A wider range of results, however, might be secured if we could make all good men hypnotizers, and all bad people susceptible to their power. We should not then require any Local Option Bill. A hypnotizer or two stationed in each county would suffice to sober down the whole posse comitatus of toppers. Long ago the favorite panacea of English Protestants for Irish crime was a short Act making each priest responsible for the murders in his parish. Under the régime suggested by this article the local hypnotizer would be held accountable for everything done by his subjects; if they went wrong he,

not they, must be doomed to penal servitude, or in extreme cases "accurately well hanged." It is claimed for these experiments that they "have a practical value, as showing that in the case of a person charged with some odd and motiveless offence it is worth while to find out by experiment whether the act may not have been performed in a somnambulic state. In two cases already persons thus accused have been hypnotized on a physician's suggestion, and it has been proved to the satisfaction of the Judge that they were irresponsible for the acts ascribed to them, which had been performed without waking intention in a somnambulic trance." This kind of exculpation is as old as Bellini's famous opera, in which Amina's innocence is so melodiously established. We should like, however, to see a case of the kind tried before an English jury. We all know how wonderfully ready Frenchmen are to acquit interesting criminals, or to find out extenuating circumstances. If, in addition to all the oratorical sentiment which French counsel drag in with such effect, they can now call in hypnotization and somnambulism, the difficulty will be to convict any one in France of any crime. If it be true that there are men so dominant in will, and others so weak, that the latter will obey all the suggestions of the former—as these French doctors assert—then the experiments seem to us exceedingly dangerous—worse, even, in some respects, than vivisection is represented to be by its opponents. Habitually to subdue the mind, the will, and the moral faculty of another person is as ruthless as the physical process by which some enthusiastic experimenter destroys one by one the nervous system of the brute beneath his knife. In the world as it is there is already too much of the subjection of the weak to the strong, of the feeble and well-meaning to the resolute and wicked. We do not need to organize and systematize what is already around us in an irregular and unfashioned way, and we gravely doubt the morality of hypnotic experiments carried on by men of science on weak and impressionable people. Mr. Myers says that the French subjects were "the picked specimens of a sensitive nation, and that, among thousands of English men and women, perhaps not one case of similar susceptibility would be found." We hope not, and we should deprecate extended experiments. Human personality is not a toy for men of science to play with, nor is hysterical impressionability something that ought to be developed in any patient, however humble or however willing to be impressed.

It will be seen that, to a certain extent, latter-day hypnotism is mesmerism revived under a new name. The physical effects of the older treatment were illustrated over and over again, some years ago, in private life and also in a public hospital. Cures of nervous and in some cases of other diseases were reported on what seemed excellent testimony, and in Calcutta severe operations were performed under the anæsthetic effects of mesmeric passes. Yet, strange to say, this initial success has not led to the permanent inclusion of the system amongst established remedies. There was a time when orthodox doctors classed homopathy and mesmerism together; but the one still flourishes, and finds adherents even in high places—Lord Beaconsfield's physician was a homöopathist—while the other has died down. There are, we believe, still some mesmerists in London who are called in occasionally by patients tired of doctors and of drugs, and who, either through the imagination of the sufferers or in some other way, do occasionally cure, or at least appear to cure for a time, undefined ailments. Compared, however, with the growing hopes held out by Elliottson and his friends, this is a poor result. There is no mesmeric hospital, no trained staff of mesmerists, no periodical advocating the cause. The fashion seems to have passed away. We find it difficult to account for these tides in the affairs of physiology. It is not only on the outskirts of the science that we have flow and ebb, a rush forward, and then a reaction. Remedies which were all in all fifty years ago are now never used. Alcohol has been decried, applauded, and denounced again two or three times in the last half-century. Heroic treatment of certain diseases comes in and goes out like changes in the style of men's hats. For a few years a certain drug will be given profusely; in ten years a doubt as to its efficacy is whispered in the hospitals, and makes itself felt by bedside. A short time ago it was dangerous for a doctor not to believe in "germs," while Pasteur and Koch insinuated their impression that they could guard all men from all diseases by universal inoculation. Now that the "comma bacillus" has been disestablished, and that Pasteur finds men to question his conclusions, the lay world is thrown back again in its usual helpless condition—when doctors disagree. One explanation and apology is often given by the profession—"the type of disease changes." But why? Why should our forefathers have had life that yielded to certain medicines, while our ailments, called by the same name, require distinct treatment and different drugs? If this query seems to suggest dark doubts, there are two considerations that carry consolation. Preventive medicine has made magnificent advances. Doctors rely more on temperance, exercise, and fresh air, and in the region of sanitary science they have done much to render our streets and homes healthy. In addition, operative surgery, aided by anæsthetics and antiseptics, has made greater progress in the last fifty years than in the five hundred preceding. These are clear

(Continued on Eighth Page.)

RULED BY HIS SPIRIT.

Strange Mesmeric Experiences While Asleep.

A Level-Headed Specter—Chiefly Concerned About the Unknown Fortune He Left—Benefiting Widow and Sister.

(New York Exchange.)

The following narrative of extraordinary events will tax the credulity of most readers, although the facts are vouched for by a lawyer in this city, and are known in a general way to at least six grown-up and responsible persons. The lady in the case was a Miss Jane Joyce before marriage, and is a native of Sunderland, England. Strange to relate, her great-grandmother was that Mrs. Elizabeth Hobson, of Sunderland, of whose remarkable spiritual visitations the Rev. John Wesley, the founder of Methodism, gave a minute and circumstantial chronicle in his journal. The experiences of the great-granddaughter, however, far

SURPASS THOSE OF HER ANCESTRESS.

About 1855 or 1856 a young man, working as a ship-carpenter on the wharf at Sunderland, had his attention directed to the phenomena of mesmerism, then a live and interesting topic. The success of the young carpenter's experiments with his fellow-workmen and acquaintances led him to give up his trade, and to seek his living on the platform as a lecturer. His name was Anthony J. Oliver, the son of poor parents, both dead, and his education was of the highly inadequate kind. He was a very good-looking young fellow of twenty-five. He spoke with a strong provincial accent, and was more elegant in gesture than in utterance. But he possessed the chief requisite in a conspicuous and unmistakable degree. He was

A POWERFUL MESMERISER.

as thousands in the North of England are still living to testify. He lectured in every town in the six northern counties to crowded and amazed audiences, and raked in a big harvest of shillings, which he did not dissipate in riotous living. He was a young man with a wild imagination full of fervor and enthusiasm, and he fell wildly in love with Miss Joyce, the daughter of a well-to-do ship-owner, who attended one of his lectures, sunk into the mesmeric trance under the spell of his glances and "passes." Oliver's influence over this young lady, as well as over scores of others, was complete; but, whereas, in the case of some other females he grossly abused his power, in her case he was restrained by an approach to the principle of honor—more, perhaps, from the fact that her father possessed money and influence than for any tender consideration for the young lady herself. She was a charming brunette, with a statueque figure, large black eyes, and a sweet, musical voice—characteristics which she retains in an eminent degree to this day. Something like a wedding ceremony took place between Oliver and Miss Joyce, but it was quite irregular, and merely to satisfy the young lady's conscience. Their communion was clandestine and carefully

CONCEALED FROM HER FAMILY.

As "Professor Oliver," as he was termed, accumulated money his ambition soared. He was conscious of his educational defects, and entered the College of Medicine at Newcastle-on-Tyne, from which, in due time, he graduated a full-blown M. D. Then he gave a still wider course of lectures, and finally, about 1867 or 1868, left England for this country, visiting New York and finally taking up his abode in Virginia, and avowing his intention of founding an English colony, as Thomas Hughes afterward did at Rugby, Tenn. Introduced to the home of a respectable physician in Virginia, with a lovely daughter just verging on womanhood, Oliver's amorous proclivities came into action. He ruined the young lady, and was summarily

PISTOLED TO DEATH BY HER FATHER.

Before leaving England Dr. Oliver had bade a tender farewell to Miss Joyce, whom he always addressed in his letters as "my dearest wife," and he had promised to send for her as soon as his colonization scheme was fairly under way. A few months after his departure the lady found herself in an interesting situation, and it became necessary in her own justification to announce that she was Dr. Oliver's wife. She wrote several letters to the Professor in this country conveying tidings of misfortune, but they were either miscarried or he purposely refrained from replying to them. The baby was prematurely born and died, and before tidings of Oliver's death had reached Sunderland there was an ardent suitor in the form of a sea captain already advising her to forget Oliver; that the marriage ceremony read in a private hotel by a young college student of divinity amounted to nothing in law, and urging her to marry him. While matters were in this condition, and before tidings of Oliver's untimely taking off reached Sunderland,

JANE JOYCE HAD HER FIRST VISION.

She woke in the night and saw Oliver standing at her bedside. He spoke as plainly as ever he had spoken in his life, telling her that he was dead, and that as he had wronged her, he wished to make amends. He told her she must not marry the sea captain, as she was his widow and entitled to her dower. He said that he had money in the consols which would be divided between his only sister and herself. She states that the appearance of the apparition did not alarm her. As it turned to go out of the door she spoke and said: "Anthony, come back and let me feel you, so that I may know you have been here." The specter came back and laid its cold hand upon her left ear. In the morning it was as dead as a stone, and remained so for several days. When Captain George came into port she told him of her experience. He laughed at her, and told her that she had caught cold and dreamed it. The news of Oliver's shooting arrived about this time, and, convinced by the captain's arguments and moved by his importunities,

SHE BECAME HIS WIFE.

The marriage of Captain G. and Jane took place in the summer time. Shipping business was brisk and freights were high. Great expedition was used in getting ships laden and unladen. He was trading to the Baltic, and sailed the second day after his wedding, taking his wife with him. They made port at Dantzic, and two nights while the barque lay there discharging and taking cargo the young wife wandered on shore away from the ship, leaving her husband in the cabin asleep. The captain himself was unconscious of her absence the first night, but the man on deck on the lookout told him, and was rudely told he lied. The second night, however, he saw her enter, undressed and come quietly to bed beside him without a word. When spoken to she seemed to awake as if from sleep, and told him "she believed she had been dreaming." That was all the explanation she had to offer. When the pair

reached Sunderland on the return voyage a coolness had arisen between them. The husband

WAS WATCHFUL AND SUSPICIOUS.

The lady was moody, silent and thoughtful. He told some of his friends in port that he had been disappointed in his wife, and he asked them to keep an eye on her movements during his absence. When he returned from his next voyage they had nothing to report; but he discovered while with her that she had a habit of walking about the house and talking. Moreover, he distinctly heard two voices, and thereupon grew dreadfully jealous, and charged his wife with unfaithfulness, when she made an extraordinary confession. She said that Oliver's spirit had the same control over her when asleep as he used to have mesmerically when alive. She was compelled to arise and accompany him when he chose to exercise the power. She was neither a somnambulist nor yet awake, but in a trance state in which she knew what she was doing and saying, and she said that the dead man's shade was reconciled to her marriage, but constantly talked to her about money.

RELUCTANTLY THE CAPTAIN

gave up his position as master of his ship. He had some money, and in order to afford his wife a change of scene and surroundings, he came over to this city eight years ago, and is now connected with a ship-broker's office on South street. The change, however, wrought no alleviation of the lady's condition. She still got up at night at intervals, and her husband has frequently followed her to Union Square at midnight, where she would take a seat for a few minutes, and then come straight back home and to bed.

ABOUT A YEAR SINCE

all the circumstances of the case became known to an elderly gentleman who has been twenty years a Spiritualist and Swedenborgian. He accepted the literal interpretation. "The spirit," he said, "is troubled about that money in the English Consolidated Funds, and it wants you and his sister to get it. Why don't you go over to England and see his sister, make an arrangement, and divide it between you?" The lady replied that she didn't believe that there was any money in the consols belonging to Oliver. He had never mentioned any such money to her while living. The venerable Spiritualist said that the spirit would not err. To make the story short, the lady visited England last June, saw the sister of Oliver, a working dressmaker in a small village near Sunderland, and told her the story. The sister had NEVER HEARD OF ANY SUCH INVESTMENT,

but mentioned the name of a lawyer who was her brother's friend and would certainly know. A visit to his office disclosed the fact that he had advertised in newspapers for relatives of Oliver, and wasn't even aware that he had a sister. There was £3,000 in the three per cent. consols, and this sum the two women divided, receiving in addition the accrued interest, less the expenses of the executor. And with this money the Captain and his wife have lately bought a house on Long Island, near Jamaica. Surely the age of wonders will never cease!

Spiritualism in San Francisco, Cal.

To the Editor of the Religio-Philosophical Journal:

Mrs. Elizabeth Lowe Watson is now in the sixth year of her public work in San Francisco. This work consists principally in building up the good, by proclaiming truths necessary to our advancement, while avoiding mere negations usually, though, whenever a clearing and cleansing is needed, the work is done thoroughly and fearlessly.

Not encouraging impostors by condoning their senseless, but displaying true kindness by arousing moral sense.

The mere wonder-seeker cannot find much in Mrs. Watson's discourses to gratify his love of the sensational, but the philosophical investigator can learn from them a good rule of life. They treat of the importance of our present life and experiences; of the necessity of making the most of our advantages now, however trivial they may seem; of the fact that the great powers latent within us can be highly developed, while we are still in the flesh, by moral living and high spiritual aspiration; of the desirability of keeping ourselves ever susceptible to the influences of the higher spheres; and of the importance of bridging every thing, whether from the seen or from the unseen, before the bar of reason, so that each individual shall be guided by the light within.

The lectures of many speakers seem as good when read as when heard, but Mrs. Watson imbues her speech with so much of her own personality, which is very inspiring, that much is lost by those who merely read her discourses.

At Christmas Mrs. Watson was presented with a well-filled purse, as a slight testimonial of the esteem of her friends. Owing to a severe cold she was absent on the two following Sundays, when lectures were delivered by Mr. J. J. Owen, editor of the *Golden Gate*, whose entertaining discourse was a collection of wise thoughts upon various subjects relating to spiritual growth; by Mrs. E. F. McKinley, who always imparts to her hearers some of her own perennial hopefulness; and by Mr. William Emmett Coleman, who treated the subject of "Spiritualism and Science" in an able and convincing manner, citing many of the conflicting and absurd conclusions of prominent men who have not investigated the spiritual phenomena in a scientific manner, and mentioning positive proofs of spirit communion, which he and others, including noted scientists, had received.

Metropolitan Temple, in which Mrs. Watson's meetings are held, is one of the finest halls in the United States. It contains nearly fifteen hundred seats, which are so placed that the entire audience can see and hear well. The organ, which is the largest on the Pacific coast, is skillfully played by Prof. Alexis Reckmann; and the congregation is led in singing by a good quartet, consisting of Mr. Charles H. Wadsworth, leader, Mrs. Mary J. Irvin, Mrs. Nellie M. Parkhurst and Mr. Frank M. Brown. Mr. Wadsworth also presides at the meetings; and he does so in a very creditable manner. He is a very pleasing singer; and, if he would favor us with a solo occasionally, he would gratify many persons.

The ladies of the Temple recently organized the "Ladies Aid Society" to help the needy.

The fine Boral display, which we enjoy every Sunday throughout the year, is a labor of love by Mrs. Sarah Nowell, who is an artistic and indefatigable worker for the cause. She and her daughter, besides their work of adornment, furnish most of the flowers.

Dr. Albert Merion, after years of devoted and gratuitous service as Business Manager of the Temple meetings, resigned last summer, and was succeeded by Mr. M. B. Dodge, who is equally zealous in his devotion to the good work, in which he is ably assisted by

three of his sons, Mortimer, Alfred and Albert. Few persons realize the amount of hard labor and self-sacrifice that these gentlemen have to undergo, on week-days as well as on Sundays, in order to keep things working smoothly and successfully. They will receive their reward. The Executive Committee, of which Mr. Frank H. Woods is chairman, gives efficient support to these spiritual meetings; and it is done in an unostentatious manner.

The Children's Progressive Lyceum recently celebrated its fourteenth anniversary. Its success is due principally to the labors of its conductor, Mrs. Laverna Mathews, and of Mr. J. M. Mathews, treasurer, the founders of this school. There are usually about seventy children in attendance, many of whom are remarkably bright. Their musical and literary entertainments are very good, but their Christmas festival is the crowning joy of the year, for then every child receives a nice present, besides an abundance of sweetmeats.

Mr. E. Whipple gives a true account of the state of affairs here in his "Notes on California" in the *JOURNAL* of Jan. 2. Because of the peculiar conditions existing here, San Francisco promises to be one of the most active centres of the rapidly-ripening revolution, which will probably result in the establishment of a true democracy.

I rejoice to learn that Mr. Bundy's health is improving; and I would rejoice still more if he would come to our wonderful climate in order to complete his convalescence, which would be much more rapid here. I think the *RELIGIO-PHILOSOPHICAL JOURNAL* is and will be one of the most important agencies in the institution of the higher social order, which, after many years of travail, will bless the human race.

JOHN B. CUMMINGS.

San Francisco, Cal., Jan. 9, 1886.

THE OCCULT WORLD.

BY R. W. SHUYELDT.

(Mind in Nature.)

The *Weekly Star*, of Washington, D. C., under date of the 20th inst., announces the fact that Prof. Elliott Cones, of that city, has visited him, Baba Gopal Vinayak Joshee, the Brahmin pundit and fellow of the Theosophical Society of Bombay, India.

It seems from the account given in the above paper that one of its reporters was permitted to interview these gentlemen, and derive the following from Dr. Cones, which I quote just as the *Star* gives it to us: "I cannot tell you what Theosophy is," said the doctor, "and worse than that, I cannot give you my reasons for my secrecy. I am conscious that this must be very unsatisfactory and seem silly, yet if you understood Theosophy you would appreciate my position."

"I have made a scientific study of the soul, and have absolutely proven its existence. I am not at liberty to tell you anything about Theosophy, but we know absolutely the truths that Christians take on faith. The Catholic priest tells you you have a soul. We can prove it. No, I am not at liberty to tell you how, but the proof is purely scientific. You ask me why this secrecy? There are many reasons for it; but this alone is enough. If everybody knew what Mr. Joshee and I do, the social organism of the world would be thrown into chaos. The knowledge could be used for harm as well as for good, and in the hands of bad men it would be a terrible weapon. I find it difficult to talk to you on the subject, because I have to be careful not to tell you what I have no right to. On this account I seem to be talking in riddles and surrounding myself with a great deal of mystery. It is not my desire, though, to appear mysterious. I wish I could speak more freely with you."

This whole matter is of such an extraordinary nature—especially when taken in connection with what Dr. Cones has already given us in his "Biogen Series," his statement in the *New York Nation* (Dec. 25, 1884), and in the *RELIGIO-PHILOSOPHICAL JOURNAL*, of Chicago, (March 7 and 21, 1884); his championship of the Theosophists in the United States, and finally, the appearance of this notable Brahmin amongst us—that I believe a few passing remarks will hardly be out of place. Let us introduce these, by a friendly comment upon Dr. Cones' initial statement to the *Star* reporter, to whom he is made to say, "I cannot tell you what Theosophy is." May we ask is this necessary? Mr. Webster's definition in his unabridged lexicon gives this very concisely, and seems to be supported by all that has been brought to light either by the Indians themselves, or by the scrutiny of generations of learned historians living amongst them. It is not very deep, or beyond the comprehension of the ordinary American scientific mind.

Further on, Dr. Cones tells the reporter, "the Catholic priest tells you you have a soul. We can prove it. No, I am not at liberty to tell you how, but the proof is purely scientific." During the past eighteen months, Dr. Cones has invented and published, or what he considers "mind" and "soul-stuff" to be, some seventeen titles, and has, moreover as the *Star* reporter or anybody else may see defined precisely how the veridical, phantasmic, biogenic, psychic, semi-material astralized substance is to be investigated (see *N. Y. Nation*, Dec. 25th, 1884). Of these titles, I think they can and all, without any particular violence, be assigned to the old time worn atom of Indian mythology, and its derivatives.

Several years ago I witnessed what I take to be an example of the "projection of the double," moreover, a year or more previous to it, I held a room full of people of all grades of intelligence, night after night, witnessing my operations with planchette—naturalists, officers, lawyers, antiquaries, authors and all, until the majority believed that the apartment actually teemed with "veridical phantoms," and then, months afterward, I demonstrated all I knew about it and offered my explanation of the whole matter. I have the power of mesmerizing certain people, and when agitated, have had both electric spark and report follow my handling small objects; finally I have seen two or three such cases, into which the societies for Psychical Research are now making such diligent investigation. And yet, in face of all this, I do not believe, were it possible for Kapila, himself, and all the Theosophists of Bombay, to scream from the house tops of Washington all they know of their philosophy, that there would be the slightest danger of throwing "the social organism of the world into chaos." Further, as a kind of knowledge, I cannot conceive of its being a whit more dangerous a weapon in the hands of bad men, than electricity would be, which, I believe, also has the power of "killing at a distance." Now, no one holds Dr. Cones' scientific attainments in higher esteem than the writer; nor has any one a greater respect for his opinion in certain lines of scientific investigation, yet I must say, with all candor, and purely through a spirit in search of anything which will benefit man's condition, that if the positive knowledge of the

existence of the soul is to be a dangerous thing in the hands of bad men, then Dr. Cones' discovery will prove to be but little more than a terrible disappointment to the yearning millions who for ages have craved this knowledge above all others! For pity's sake let it out upon us—the world has always risen superior to any of her convulsions, wiser, better and purer, whether they have been social or physical ones.

If the Bombay pundit comes to us with a knowledge he is not permitted to impart, the question naturally arises in one's mind, in what particular are we the gainers for his coming. He has brought nothing new with him, except his sneers at our western philosophy; he may, however, if he keeps his eyes open, take back with him to India some wholesome lessons from the vigorous young nation in whose midst he now is.

America in her civilization, has passed the point wherein she can appreciate the necessity of shrouding any kind of knowledge in the cloak of mystery.—*Fort Wingate, New Mexico, Nov. 25, '85.*

For the Religio-Philosophical Journal.

OTHER SIGNS OF THE TIMES.

BY JOHN ALLYN.

In your issue of January 24, there appeared an article headed "The Signs of the Times," so full of misrepresentations and so slanderous of a generous people, that I make no apology in asking a space in your columns to set forth the other side. Having lived on the Pacific coast twenty-five years, I know the people and the country, and desire that nothing should be told but the plain truth in its entirety. The first complaint is that the bulk of the land is in large holdings and held at prices ruinous to purchasers. When California was acquired from Mexico, it was held mostly in large cattle ranches. We did not think it just to rob the owners of it, or force them to sell sooner than they desired. As a matter of fact the process of segregation has gone on as fast as the demands of agriculture require. The price is regulated by the law of supply and demand, just as pork and wheat are in Chicago. We have a provision in our constitution that uncultivated lands shall be taxed the same as cultivated of a similar soil and situation. Any one can see that this will force large holders to sell as fast as they can find purchasers. There is still considerable good government land to be had for the taking, some requiring irrigation and some not; but it requires industry, pluck, and perseverance to make pleasant homes out of this.

The next complaint is that small farms are mortgaged and the money lender is inexorable. Banking is done here on as fair and liberal principles as in any other part of the world. Much is loaned out as low as four per cent. clear of taxes. True, the banker wants security, but never in a single instance have I known a foreclosure except to save loss, and then every chance is given the borrower to re-mortgage or sell, and save all he can.

Some ten years ago the farmers who had made their money by industry and frugality, instituted the Granger's Bank, which has a large capital, and the stock owned and managed by farmers. The next complaint is that "thousands come to this city from various parts of the east, animated with the desire to become suddenly rich without labor, and invest their all in mining stocks," and lose it. It is the misfortune, and not the fault of California, if the East sends us men so destitute of morality and intelligence as to think of making a fortune, or a living by the worst kind of gambling. If they plunge into vice and get ruined, they should take their punishment like men and brothers. Stock gambling cuts a small figure here now. Ten years ago, during the Bonanza excitement, when millions were poured into our cities monthly, and preacher and paragon, teachers and pupils, employers and employees, all took a hand, many were ruined, others crippled, and the prosperity of the State checked. It is otherwise now.

The crowded state of our asylums is also criticised. Now statistics show that insanity is decreasing in proportion to the population; but we are generous toward the unfortunate, and hundreds are treated there who, years ago, would have been treated at home. As an illustration, I can give a case that has come under my personal observation: Mr. Blank was afflicted with epilepsy. During the paroxysm, being troublesome to neighbors, although having a comfortable living from rents of real estate, he was sent to the asylum. Occasionally he comes home to spend a few days with his family, and then goes back where he will be treated by an expert physician. A few years ago in the east such cases would never be sent to an asylum, but be treated at home. Such cases swell the numbers to frighten people but partially acquainted with the facts.

Our rich men give liberally to charitable objects. Space prevents giving but two illustrations. Some years ago James Lick made a fortune in real estate, by shrewdness and frugality. As he approached the end of life, he gave his millions back to the people: Old Ladies Home, Free Baths, An Observatory on Mount Hamilton, with the largest glass in the world, and other benefactions. Leland Stanford made a large fortune in building the first railroad across the Sierras. He has lately, in the prime of manhood, given several millions to endow a college making it richer than old Harvard.

I know some of our well-to-do citizens who send thousands to their less prosperous relatives east of the mountains. "Much is said of starving millions." I live in a small town, but within the range of my observation there is no destitution or suffering, except in those rare cases where parties are too proud to let their circumstances be known. I know of widows, and grass widows too, being left without adequate means, but they are amply provided for, partly by the county, but more by the voluntary contributions of the charitable.

Then comes the tramp evil. It is true we are afflicted with it, but not worse than some other States. We have not, as some other States have, rid ourselves of it by driving them to neighboring States. I am prepared to say that in nineteen cases out of twenty, these destitute people have brought this evil on themselves by dissipation, vice, or falling to practice that industry and frugality necessary to procure a comfortable living. Experience has taught the farmers to be afraid to employ them as they will leave when their services are most needed. Had I space it would be easy to trace this evil to its origin, but to remedy it is not so easy. I do not think that casting the horoscope of the future, joining the Sand Lot cry against the prosperous, and preaching nihilism in a diluted form is calculated to remedy the evil; on the contrary, I think it is calculated to make this class more discontented, and less

willing to practice industry, and so enter on a career of self-regeneration. The statement in that article in regard to tramps and unemployed is a gross exaggeration. I know that men of women, able to work, who will practice ordinary industry, can make a good living, and, as a rule, have a surplus at the end of the year to improve their condition. The Hiberna Bank has deposits to the amount of twenty millions, nearly all made up of the savings of servant girls and wage workers.

The writer of that article utters the cheap stale complaint, that even the working people entertain those rare prejudices against the Chinese, inconsistent with the principles of universal brotherhood. When a writer from this coast sends east ideas indicating such gross ignorance of a problem of vital importance, it is fit that he should be replied to more at length than I can within the limits of this article. When a man has opened a farm and built a house for his family, the principles of the golden rule do not require that he should give a part of his house to an unthrifty tramp. Nations are but larger families and have the same right to their territory that a man has to his farm and house. How long it will take the leaders of opinion in the east to see this obvious truth we cannot say. This obvious principle of international law is slowly gaining recognition. Ignorant, indeed, must be the writer who does not know that the salvation of our country requires that the Chinese should be kept in their own country. Garfield and Blaine came here and studied the problem, and comprehended it. We entertain no high estimate of preachers and politicians who take the lazy and easy method of solving this problem with a few maxims outwrought in the early period of the anti-slavery agitation, which have no more application to the Chinese problem than they have to the people of some other planet.

St. Helena, Cal.

HAVERHILL AND VICINITY.

To the Editor of the Religio-Philosophical Journal:

The meetings of the First Spiritualist Society in Good Templar's Hall continue to increase in interest, and the cause of Spiritualism is being advanced by good, substantial workmen upon our platform, backed by a band of honest workers who mean business. On Sunday, January 3rd, phenomenal work was done by Edgar W. Emerson, of Manchester, N. H., who, as a platform test medium, has few equals. A large number of our spirit friends reported their full names and place of earthly residence; also many incidents of their earthly life by which they were fully recognized. Good and appreciative audiences greeted Mr. Emerson at both sessions at two o'clock and seven o'clock P. M., and we bid him good speed in his field of labor for the cause of humanity.

Sunday, January 10th, we had the pleasure of listening for the first time in our city to Mr. J. W. Mahoney, of England. He spent a few weeks at Onset last summer where he did some excellent work. He is a good elocutionist. The subject at 2 P. M. was, "Civilization under the new Spiritual Dispensation." The lecturer gave a candid statement of ancient civilization under the rule of the few, as compared with the competitive civilization of the present day, where every person can make a bold and determined effort for knowledge with a reasonable expectation of success.

At 7 P. M. Mr. Mahoney took for his subject, "Is Life Worth Living? A Spiritual Reply." Good and appreciative audiences greeted him at both sessions, and with regrets bade him goodbye, but with a hearty wish that he may at no distant day return to this country and carry forward the good work for the better condition of humanity, that he is so well prepared to do.

ANNUAL MEETING.

The annual meeting of the Onset Bay Grove Association was held in Eagle Hall, Boston, Wednesday, January 13th, making choice of the following Board of Management for the ensuing year: President, William D. Crockett; Vice-President, George Hosmer; Clerk, E. Gerry Brown; Treasurer, E. Y. Johnson; Directors, Alfred Nash, Simeon Butterfield, Cyrus Peabody, Walter W. Currier and Mrs. J. P. Ricker.

The Treasurer's report shows the condensed financial statement of the Association for 1885 as follows: Jan. 15th, cash on hand, \$2,217.01; gross receipts for the year ending Dec. 31st, 1885, \$21,848.16. Gross expenditures for year ending Dec. 31st, 1885, \$23,542.48; cash on hand, \$522.69.

COTTAGES.

There has been seventy-four cottages built by lot owners during the past year.

CHILDREN'S PROGRESSIVE LYCEUM.

The Children's Lyceum at Onset is meeting with fine success; new subscribers are coming in and the interest is increasing from week to week, all having a common interest and all at work for the success of the Lyceum.

W. W. CURRIER.

Haverhill, Mass., Jan. 14th, 1886.

Dot your I's and Cross your T's.

What the compositor asks (but at present cannot obtain) is, not that the *n* and *w* be made alike, but that each have its distinctive shape; not that the *t* be made similar to *i*, but that it be crossed, or else formed after the fashion much in vogue, namely, a stroke more or less sloping, with a loop in the center on the side farthest from the letter following it; and lastly, that the *i* be dotted, an omission which seems to meet with great favor among authors, though it is very tantalizing to the compositor, since in bad manuscript the undotted *i* may be taken to represent either *e*, *o*, or *x*, or even be supposed to form part of what in reality is the letter *m*. But if the *e* were dotted and the *e* crossed, few complaints would emanate from printing offices, or, indeed, ever be heard, so great an aid is the due placing of these letter belongings in the task of deciphering.—*Scientific American*.

A writer in the *Therapeutic Gazette* recommends soups made of lentil flour, mixed with one-eighth part of ground malt, for the use of invalids. In warming, the diastase of the malt converts the flour into soluble and easily digested substances. The soup may be flavored with beef tea. The writer says that lentil flour contains more inorganic salts and twice as much nitrogenous material as wheat or oat flour.

About 22,000 dogs were sheltered last year in the London Home for Lost Dogs.

Horsford's Acid Phosphate.

BEWARE OF IMITATIONS.

Imitations and counterfeits have again appeared. Beware that the word "Horsford's" is on the wrapper. None genuine without it.

Woman and the Household.

BY HESTER M. POOLE.
(104 West 25th Street, New York.)

A KISS FOR MAMMA.

The car was already, the aeronaut saying
A few last words ere he sailed away
To the far blue sky, where the sunbeams stray
Made glorious the perfect Summer day;
While thousands and thousands were gathering
To wish him good journey and bid him good-bye.

A wee little maid, with her sunny hair falling
Back from her beautiful childish brow,
Sprang away from her nurse, her baby voice calling:
"An' please, Mr. Man, may I do now?
To find my own mamma an' kiss her good-bye."

He kissed the sweet face, while the tear-drops
were ebbing
On many a cheek hardened with care;
He clasped the arms round his neck fondly
And smiling, from the little one standing there;
But a sweet voice rose to him, clear and free,
"Tell mamma I'd do it, an' kiss her to me."

CHILDHOOD.

A healthy child is always an object of attraction. It has lately come from the great Divine fountain of life and brings with it fresh gleams of mysterious beauty. The wildest criminal is melted at sight of the prattling innocent, which recalls the days of his childhood.

But how are little Tom and Jennie to grow up? What influence will they exert in society when they, too, become fathers and mothers?

How much character depends upon heredity and how much upon environment, is a hard thing to say. Even statisticians, who weigh and measure every thing, can not exactly tell. There is something which eludes the final analysis. A thousand subtle influences shape the unfolding intelligence, from sources both visible and invisible.

The sweetest things of childhood are those which should be carried forward into maturity. The trust and honesty, confidence and love, the directness and simplicity, these are the things which after life rudely brushes away, or which we conceal as unholiness. We learn that it is unsafe to wear "the heart upon the sleeve for daws to peck at," and grow cold, grave and suspicious.

That is inevitable, to a degree, in the present condition of society. For it is a fact that mankind are divided into two great classes,—speaking in a large way,—the devourers or the devoured. But all efforts of the genuine progressive or spiritual-minded person, are tending to render people self-contained, strong and sweet. We are neither to give nor to get, all we can. Life should be a fair exchange.

GRAVE FAULTS.

The modern tendency is to let the crude propensities of the little one have full sway. The last century was an era of repression, the present of expression. Whatever the child wants, it must have. Few lessons of self-restraint are given. The results are young people are alarmingly on the increase. They grow up reveling in their sensuous faculties, bent on having a "good time" at all cost. The mental faculties are sharpened and directed toward the securing of indulgence, and the spiritual nature remains undeveloped. Is there not a great mistake made in delaying to recognize the moral nature from the very first?

True, children are first of all little animals. The natural comes before the spiritual. For a few years, physical development and health are paramount. Yet even then, they can not be too early taught respect for their elders, consideration for the rights of others, order, neatness and the lesson of service to father and mother, brother and sister. Sensibility toward suffering in animals or human beings and helpful kindness, is very much a matter of thoughtfulness, brought about by pointing out to the little one, suffering which it can help alleviate.

PHYSICAL TRAINING.

It is a pity that girls should be trained so differently from boys. In that respect there is gain as the years go by. Croquet, walking parties, gardening and rambles are more in vogue. Harriet Hosmer, one of our best sculptors, was a very feeble child. Her father, a physician, who had lost a wife and several children by consumption, determined to strengthen the constitution of the youngest and only remaining girl. So he brought her up as a boy, teaching her sports of athletic pursuits, till she became a woman of fine personal presence and magnificent health. She walks, rides, rows and skates as well as any of her male relations. Her round, superb figure, has a spring and elasticity which recalls the forms of the classic Venus.

Is not such a rich, rounded life, capable of fulfilling all womanly duties better than she who faints, has hysteria or weak nerves on every provocation. Life is had at a bitter cost, when health is wanting. Feeble ladies can ill nourish moral and spiritual faculties. As for spiritual faculties, they are not the result of sickly and fragile bodies. We want a glowing life here on this earth. Out of it the spiritual unfolding should be natural; serene, buoyant, wholesome. And she who obeys every earthly law, to the best of her power, is calculated to have a natural and cheerful religion, not one of Calvinistic horrors, on the one hand, nor sickly phantasms on the other. With a good organization and tolerable heredity, the child, raised under favorable circumstances, may be kept far into life. Peter Cooper had all that was noble and true until he went to his new youth. So did Lydia Maria Child, and many an undistinguished man and woman whose names are cherished beyond price, by the few who loved them tenderly.

Charles Dickens's daughter says of her father: "In bringing up his children, Charles Dickens was always most anxious to impress upon them that as long as they were honest and truthful so would they always be sure of having justice done to them. To show how strongly he felt about this, and what a horror he had of their being frightened or in any way unnecessarily intimidated, his own words shall be quoted: 'In the little world in which children have their existence, whoever brings them up, there is nothing so finely perceived and so finely felt as injustice. It may be only small injustice, that the child can be exposed to; but the child is small, and its rocking horse stands as many hands high, according to scale, as a big-boned Irish hunter.' And again: 'It would be difficult to overstate the intensity and accuracy of an intelligent child's observation. At that impressive time of life it must sometimes produce a fixed impression. If the fixed impression be of an object terrible to the child, it will be (for want of reasoning) upon) inseparable from great fear. Force the child at such a time, to be Spartan with it, send it into the dark against its will, and you had better murder it.'

Magazines for January Received, not before mentioned.

THE FREETHINKERS MAGAZINE. (H.A.L. Green, Salamanca, N.Y.) Contents: An Address, by A. B. Bradford; The Church, by J. J. McCabe; Spiritualism, by William Henry; A Plea for Anarchy, by John A. Broadbent; Christmas, an original poem by J. J. McCabe; A Modern Queen of Reason, by Uncle Luke; Extracts from Letters; This Magazine, by the Editor; Eliza Wright Dead, editorial; Consultation, editorial; Book Review, by the Editor; All Sorts, by the Editor; Freethought Directory. This magazine is to be published hereafter as a monthly. Price, \$2.00 per year; single numbers, 25 cents.

JOURNAL OF THE AMERICAN AKADEME. (Alexander Hays, M.D., Orange, N.J.) Contents: The Way—From Goethe, The Finite and Infinite, The Temporal and Eternal; Zoroastrianism; An Afterword; The Chinese Philosophy; Selected Aphorisms; The American Akademie.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (D. Appleton & Co., New York.) Contents for July, 1885: The Ideal; Hegel's Introduction to the Philosophy of Religion; Leibnitz's Critique of Locke; Goethe's on the Immortality of the Soul; Notes and Discussions, etc.

THE PANSY. (D. Lothrop & Co., Boston.) The short stories and illustrations will attract the young readers, this month.

THE INDEPENDENT PULPIT. (James D. Shaw, Waco, Tex.) Articles upon various subjects are found in this issue.

THE SHORTHAND WRITER. (D. Kimball, Chicago.) A monthly journal devoted to the interests of Takigraphy and its writers.

Magazines for February, Received.

THE QUIVER. (Cassell & Co., New York.) This attractive number opens with an illustrated poem, and is followed by much and varied reading matter.

THE MAGAZINE OF ART. (Cassell & Co., New York.) The February number is ushered in by an illustrated poem. This is followed by an article, Buckingham Palace, vividly described by pen and pencil. David Neal's Struggles and Successes, is accompanied by some examples of his work. In the paper of the Romance of Art, we have the story of a Faith Healing Academician, while in a more practical line we are given a chapter on Tables and Table Customs. The Ancient city of Chester is described, and The Age of Louis the XIV is discussed. The art Chronicle of the month is particularly full.

CASSELL'S FAMILY MAGAZINE. (Cassell & Co., New York.) The opening story this month is a serial which grows in interest. A Typical New Yorker will be found good, as the writer seems to understand his subject. There are several poems and other serials, short stories and illustrations in this issue.

THE PHRENOLOGICAL MAGAZINE. (J.N. Fowler, London, Eng.) Contents: Job's Morley; The Eye Physiologically Considered; The Correlation of Psychology and Physiology; Phrenology for Child and Mind; The Old Corner Shop; Facts and Gossip, etc.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered, through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

THE DELSARTE SYSTEM OF DRAMATIC EXPRESSION. By Genevieve Stebbins. New York: Edgar S. Werner. Original illustrations. Price, \$2.00, postpaid.

This is the first attempt of an American to give an exposition of the philosophy and system founded by Francois Delsarte, whose fame has become worldwide. It is hardly necessary to say that he devoted his life to ascertaining and formulating the laws governing expression as applied to all arts; hence this book is of equal value to the ecclesiastical, orator, actor, public reader, preacher, lawyer, painter, sculptor, and to all others who wish to give expression to their bodies or to their work. Persons of refinement and culture will find valuable hints as to the deportment and attitudes which should prevail in good society. By a happy, judicious mingling of philosophy and drill-exercises, the author has avoided making the book either too metaphysical or too mechanical. Both the reasoning student and the practical student will be satisfied. Every gymnastic has its philosophical explanation, every principle its physical application. Delsarte's gymnastics differ from others in that they are not mechanical. Each has a mental, emotional, aesthetic value and intent. No exercise is practised simply for the physical result, but for the purpose of developing body, mind and soul, and harmonizing their reciprocal relations, influences and affects. The writings and teachings of Delsarte, Arnaud and Mackaye (pupils of Delsarte), the author has supplemented with years of study under other masters—in different capitals, at the Paris Conservatoire, etc.—and has drawn from various additional sources, ancient and modern. She has taken all they had to give, pruning, analyzing, comparing, adapting, and condensing. The result is a teaching theory, principles, rules and methods by years of personal, practical experience as teacher, elocutionist, public reader and actress. Every exercise has been subjected to repeated personal test, and great care given to the description of attitude and movement. There are sixteen charts, nineteen sets of æsthetic gymnastics, divisions and lessons, with headings, sub-headings, numbered paragraphs, etc., all arranged and classified with type of various sizes and differently displayed, an order of exercises for systematic practice, and blank pages for explanations and remarks, an exhaustive index, so that teachers will find it excellently suited for class work. Author and publisher have spared neither labor nor expense in the endeavor to produce a work that shall satisfy the widespread desire for something tangible, clear and serviceable on the Delsarte system which is here presented in a plain, practical and helpful manner, in the hope that, besides being a guide and help to the oratorical and dramatic student, it will contribute toward recouping the life-work of Francois Delsarte from the threatening oblivion, and from the misunderstanding, mysticism and contempt into which it has fallen.

DAVY AND THE GOBLIN. By Charles E. Carryl. Boston: Ticknor & Co. Price, \$1.50.

"Davy and the Goblin" is one of those examples of juvenile literature that make middle-aged people wish they had not been born—until twenty years later. As a sequel to "Alice's Adventures in Wonderland," (and where is the child who has not grown round-eyed over that delightful work?) Mr. Charles E. Carryl has given to the young admirers a perfectly charming story in "Davy and the Goblin." The story is a language suited to the comprehension of young readers is found subtle, brightest wit of an order to be enjoyed by children of a larger growth. There are bits of delicious play upon words, such as "The Buttercups," "the Giant Badger," etc. And the verses which are scattered through this fascinating narrative are such as cast Mother Goose's shade long far into the shade. The book is full of the most engaging conceits, the most entertaining episodes, the very refinement of spontaneous and bubbling fun, and the most fascinating absurdities imaginable. There are glimpses of the Arabian Nights, of Robinson Crusoe, of pirates, and of strange people and beasts, all treated in such a fresh and bewitching way as to make "Davy and the Goblin" a mine of delight to every intelligent child fortunate enough to open its pages. To say that the copious illustrations fully carry out the author's ideas is high praise, but not more than is merited. The book is most attractively printed and bound.

In the New York Mail, B. H. Stoddard comments on "Davy and the Goblin," which in his way is the perfection of what children's fantastic writing should be.

FOILED. By a Lawyer. A Story of Chicago. Chicago: S. A. Maxwell & Co. Cloth, pp. 337. Price, \$1.25.

A novel which possesses elements of unusual popularity and at the same time a thoroughly healthy moral tone is something well to be welcomed; this we predict will be the verdict of the public upon "Foiled." The scene is laid mainly in the law courts of Chicago, although there is a charming background of home life, and a pretty, quiet little love story comes to the surface in the opening chapters. The main interest centers around a fascinating, unscrupulous widow, who just before the opening of the story has married Mr. Graham, a man much older than herself, solely for his money. After his death the widow attempts to secure the lion's share of his estate, to the exclusion of the rights of all others interested. The seemingly unlimited resources she displays, as she successively encounters and overthrows each obstacle, leads the reader almost to despair of seeing justice triumph, but at the moment when Mrs. Graham seems most certain to reach her goal she is "foiled" by a lawyer. In marked contrast to this character stands the heroine of the novel, Edith Howard, Mr. Graham's only child, and rightful heir to the larger part of his property. Her charming womanliness quickly wins the heart of the reader, whose interest in her welfare never flags until the last page has been read. The numerous minor characters are all well drawn, especially that of Mr. Skinner, the pettifogging lawyer. Altogether a striking and interesting book, and one that deserves and no doubt will command a wide reading. The first edition is said to exceed 5,000 copies. Outwardly the book is most attractive, being printed in clear, open type, on heavy paper, handsomely bound in olive and gold.

A LUCKY WAIF. A Story for Mothers of Home and School Life. By Ellen E. Kenyon. New York: Fowler & Wells Co.; Chicago: Jansen, McClurg & Co. Price, 12mo, cloth, \$1.00.

This home is full of suggestions for mothers and other home educators who feel the grave responsibility of their relation to the little people entrusted to their keeping. It is written in the form of an attractive story by a teacher who has remembered her co-laborers in the field of education whenever the exigencies of the story would permit, endeavoring to win among her readers appreciation for them and their work.

PARLOR VARIETIES. Part Two. Being the second series of plays, pantomimes, and charades. By Emma Brewster and Lizzie B. Scribner. Boston: Lee & Shepard. Chicago: S. A. Maxwell & Co. 1886.

The following entertaining plays will be found in this little volume: "The Lover's Stratagem"; "Zerkie Courtship"; "Bouquet of Rose Sprigs"; "Cinderella"; "Dialogue for Five Little Girls"; "Perfection Benevolent Society"; "The Hummel's Exhibition"; "The Bachelor who Lived by Himself"; "That Boy Tom"; "Who wins"; "Carboline."

THE POPULAR SPEAKER. Comprising fresh selections in Poetry and Prose, Humorous, Pathetic and Patriotic for Reading Clubs, School Declamation and Public Amusements. By George Baker. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: S. A. Maxwell & Co. Price \$1.50.

The selections in this work are admirably adapted for the purpose they are intended. It will prove of great value to students generally.

FIVE MINUTE DECLAMATIONS. Selected and compiled by Walter E. Fobes, Elocutionist and Public Reader under the name of "Elocution Simplified" and "Five Minute Recitations." Boston: Lee & Shepard. Chicago: S. A. Maxwell & Co. 1886. Price, 50 cents.

This work consists of about one hundred admirable selections for five minute declamations.

New Books Received.

DELSARTE SYSTEM OF DRAMATIC EXPRESSION. By Genevieve Stebbins. With original illustrations. New York: Edgar S. Werner. Price, \$2.00.

THE SCIENTIFIC WEATHER GUIDE. Weather Forecasts and Calendar for 1886, calculated on Prof. Tice's Electro-Planetary Theory. By Dr. S. Higbie and C. H. Lillingston. St. Louis, Mo.: Lillingston & Pierce. Price, paper cover, 20 cents. Gnostics and Agnostics. By John W. Chadwick. Boston: Geo. H. Ellis.

PHYSICAL EXPRESSION: Its Modes and Principles. By Francis Warner, M.D., London, F.R.C.P. New York: D. Appleton & Co. 12mo, cloth. Price, \$1.75.

MY RELIGION. By Count Leo Tolstoy. Translated from the French. New York: Thomas Y. Crowell & Co. 12mo, gilt top. Price, \$1.25.

Don't fail to read the small advertisement of Prof. Fobes in this paper this week, and get his book from Prof. Fobes in doing a good work in Philadelphia, and everybody should know of it.

Charles A. Roberts, of East Wilson, N. Y., had thirteen scrofulous ulcers on his face and neck. Hood's Sarsaparilla cured them.

BUY SALZER'S (In Cream, Wh.) SEEDS. Cal. Free.

BOOKS. Holdings, Dialogues, Tableaux, Shadow Play, Best and Best Catalogue, Free. T. S. DEXTER, Chicago, Ill.

PILES. Instant relief. Final cure in 10 days, and never returns. No pain, no cure, no cure, no cure. Sufferers, send for a sample copy of the book, by addressing C. J. MANN, 33 Nassau St., N.Y.

ELY'S CREAM BALM CATARRH
Cleanses the Head.
Alays Inflammation.
Restores the Senses.
Of Taste, Hearing & Smell. A Quick Relief. A Positive Cure.
CREAM BALM
Has gained an unenviable reputation, dispelling all other preparations. A particle is applied into each nostril; no pain; agreeable to use. Price 50c. by mail or at druggists. Not for circular. ELY BROS. FREE, Drug and Catarrh, N.Y.

MAULE'S SEEDS
GARDEN
Cannot be surpassed. New Seed Catalogue for 1886. Free to all. Best published. Over 25,000 copies already sent. Send for one on a postal card for a copy to WM. HEARTY MAULE, 1645 Filbert Street, Philadelphia, Pa.

JAMES PYLE'S
PEARLINE
THE BEST THING KNOWN
FOR
Washing and Bleaching
In Hard or Soft, Hot or Cold Water.
SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it. Sold in all stores. Beware of cheap imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the name of JAMES PYLE, NEW YORK.

Catarrh Cured

Catarrh is a very prevalent disease, with distressing and offensive symptoms. Hood's Sarsaparilla gives ready relief and speedy cure, from the fact it acts through the blood, and thus reaches every part of the system.

"I suffered with catarrh fifteen years. Took Hood's Sarsaparilla and I am not troubled any with catarrh, and my general health is much better." I. W. LILLIS, Postal Clerk Chicago & St. Louis Railroad.

"I suffered with catarrh 6 or 8 years; tried many wonderful cures, Inhalers, etc., spending nearly one hundred dollars without benefit. I tried Hood's Sarsaparilla, and was greatly improved." M. A. ANBRY, Worcester, Mass.

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion of the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence.

"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THORNTON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." J. BARKINGTON, 120 Bank Street, New York City.

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Made only by C. L. HOOD & CO., Lowell, Mass. 100 Doses One Dollar.

NO MORE ROUND SHOULDERS!

KNICKERBOCKER SHOULDER BRACE
And Suspender combination. Expanses the Chest, promotes respiration, prevents rounded shoulders. A perfect shirt. Suits for Ladies, no harness—simple—unlike all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk faced. Send chest measure around the body. Address KNICKERBOCKER BRACE CO., Easton, Pa. N. A. JENNISON, PROP.

FOR COUGHS, CROUP AND CONSUMPTION USE

TAYLOR'S "CHEROKEE" REMEDY
OF SWEET GUM AND MULLIN.
The Sweet Gum from a tree of the same name growing in the north, combined with a tea made from the bark of the old world cedar, for sale by all druggists at 25 cents and \$1.00 per bottle. WALTER A. TAYLOR, Atlanta, Ga.

CONSUMPTION.

I have a positive remedy for the above disease, by an inhalant made of one of the sweet gum and of long standing have been cured of this disease by my father's use of this remedy. TWO BOTTLES FREE, together with a valuable book on this disease in its early stages. Give address and P. O. address. DR. T. A. BLOOM, 101 Pearl St., New York

GUNN'S NEWEST (REVISED)

Home Book of Health or Newest Family Physician: 213th Edition Now Ready,

Gives ninety three hours; shows how to put in best sanitary condition home, premises or town; for feeding of children and all infectious diseases, and presents modern treatment in ordinary ailments; contains condensed with large experience in forty years successful practice, with all forms of disease, and in preventing ill health. 120 pages royal octavo, good leather, either German or English. Copyrighted 1885—of the additions make in original issue—by the assistant editor, DR. JOHNSON H. JOHNSON, Physician to the Cleveland Chiropractic Hospital in 1884.

Reasons Why Every Family Should Have It

- 1st. It is an APPROVED MEDICAL GUIDE for the family, giving the symptoms and treatment of the diseases of men, women and children—A Doctor in the house—ready to be consulted at any moment when sudden sickness and urgent accidents render immediate relief the one thing sought for.
- 2nd. It is written in the plain language of the people. Any order of common intelligence can understand it.
- 3rd. It contains the result of the life time study, practice and labor of one of the most noted writers of the country, and the labors have been largely supplemented.
- 4th. The remedies recommended are generally simple, efficient, and ordinarily such as are easily obtained.
- 5th. Those who have it may economize; expenses may be avoided, and time and money saved.
- 6th. It is more than a book teaching how to cure disease, inasmuch as it will prove highly valuable to those who choose a wholly different class of remedies. It will teach all that is good and pure of the stock, and good judges of symptoms, or indications of approaching illness.
- 7th. It is a "Home Book of Health," more important than the Family Doctor, because "prevention is better than cure."
- 8th. Who can attempt to calculate the amount of sick, disease and death facilitated with the laws of life and health would prevent? Without an acquaintance with the rules that govern our being, it is hardly possible to avoid visiting them; and it is the plain duty of all, and a peculiar duty of families, to become informed as to the means of preventing disease, preserving health, and prolonging life.
- 9th. It is, in all respects, well manufactured of good material, and is furnished at a price within the reach of all. Experience has shown that no investment of time or money is so certain to bring to a rich return as that devoted to the acquisition of a knowledge of the physical laws of health and the laws of the body.

IF THIS "NEWEST" Revised edition has been carefully examined and improved throughout, and furnishes one-fourth increase of reading matter over prior issues. This book will be sent post-paid to any address where no agent is at work, on receipt of the price, \$4.00, by

DANIEL AMBROSE, Pub'r, 60 Dearborn St., Chicago, Ill.

ITALIAN DILLON AND BORN. DILLON BROS. NORMAL, ILL.

DILLON BROS. NORMAL, ILL.
OLD NAPOLEON
IMPORTERS AND HEADQUARTERS OF NORMAN HORSES.
(Formerly of firm of E. Dillon & Co.)
NEW INFORMATION
Arrived in fine condition June 15, 1884. Have now a large collection of choice animals.
STABLES AND HEADQUARTERS LOCATED AT NORMAL.
Opposite the Illinois Central and Chicago and Alton Depot. Street cars run from the Lake Erie and Western and Indian streets, and from the Normal Depot to Normal, Ill. Direct to our stables in Normal. Address: DILLON BROS., NORMAL, ILL.

THE RISING SUN STOVE POLISH
For Beauty of Polish, Saving Labor, Cleanliness, Durability and Cheapness, Unequaled. MORSE BROS., Proprietors, Canton, Mass.

RUPTURE
Abolished in 30 to 60 days by Dr. J. B. JAY'S PAT. ELECTRIC ELECTRIC TRUSS. Guaranteed only Electric Truss. Perfect Restorer of health and comfort night and day. Cured famous Dr. J. B. JAY, of N. Y., and sent others a tried worthless imitations. Illus. (sampled free). MAIL TO: KALATH 722 30 CO., 125 Madison Street, Chicago.

\$250 A MONTH. Agents wanted. 90 best-selling every year in consequence of damp, cold feet. Cold feet lay the foundation for Pulmonary Disease, as fatal to the people of our land. Could we make the world know how valuable our MAGNETIC FOOT BATTERIES are for keeping up a warm, genial glow through the feet and insulate the body from the wet, cold earth, the insides would be invaluable. If no other result was produced "than to insulate the body from the wet, cold earth, the insides would be invaluable. Many cases of the insides would be invaluable. Send a pair, to any address by mail, send stamp or currency in letter, stating size of foot, or shoe, and we will send by mail to any part of the world. Price \$1.00 per pair. FRAIRIE CITY NOVELTY CO., 60 Dearborn Street, Chicago, Ill.

NO COLD FEET
It is impossible to over-estimate the value of warm feet. At this season of the year. Thousands of valuable lives are sacrificed every year in consequence of damp, cold feet. Cold feet lay the foundation for Pulmonary Disease, as fatal to the people of our land. Could we make the world know how valuable our MAGNETIC FOOT BATTERIES are for keeping up a warm, genial glow through the feet and insulate the body from the wet, cold earth, the insides would be invaluable. If no other result was produced "than to insulate the body from the wet, cold earth, the insides would be invaluable. Many cases of the insides would be invaluable. Send a pair, to any address by mail, send stamp or currency in letter, stating size of foot, or shoe, and we will send by mail to any part of the world. Price \$1.00 per pair. FRAIRIE CITY NOVELTY CO., 60 Dearborn Street, Chicago, Ill.

MICHIGAN CENTRAL



THE NIAGARA FALLS ROUTE.

"No longer are the waters of that mighty river thunder down to the awful depths below as long as the rush and roar, the surge and foam, and panoramic spray of nature's catastrophic masterpiece remain to delight and awe the human soul. Thousands and tens of thousands of beauty-lovers and grand tour-worshippers will journey over the only railroad from which it can be seen. There is but one Niagara Falls on earth, and but one direct great railway to it."—Col. F. T. Jencks in St. Louis Specifier.

Trains stop at Falls View, near the brink of the Horseshoe Fall, where the finest view is obtainable without leaving the cars, cross the gorge of Niagara river on the great steel double-track Cantinville Bridge, the grandest triumph of modern engineering, and connect in Union Depots at Niagara Falls and Buffalo with the New York Central and Hudson River, the only four-track railroad in the world. Palace Cars through without change from Chicago, Toledo and Detroit to Grand Rapids, Saginaw, Bay City, Mackinac, Toronto, Buffalo, Syracuse, Boston, Albany and New York. Also from Toledo to Buffalo, via Detroit and Niagara Falls, connecting with train for Mackinac. Grandview Dining Cars. Trains leave Chicago at 7:00 a.m. and 11:00 a.m. at \$1.00 p.m., 9:05 p.m. and 9:55 p.m.; and daily except Sunday at 6:50 a.m., 9:00 a.m. and 4:00 p.m. No extra charge is made on the Limited New York Express, No. 6.

For information regarding routes, rates or accommodations apply to any agent of the Company, or to F. L. WHITNEY, CHICAGO, W. H. ROGERS, AGENT FIRST & TEN AGT., CLEVELAND, AGENT FIRST & TEN AGT., CLEVELAND.

DOMINOES ABSOLUTELY GIVEN AWAY!

Any reader of this issue of the RELIGIO-PHILOSOPHICAL JOURNAL that will get three parties to join with them in ordering each a set of our improved Dominoes and receiving 50 cents, and we will send them a set of dominoes paid for 50 cents. We want a boy or girl in every school in the UNITED STATES to act as agent. Every scholar is bound to have a set, as they will be all the rage this fall and winter. They sell for 10 cents per set. We will furnish them to any one wishing to act as our agent, post paid, at the low rate of 75 cents per dozen sets. We will take postage stamps to payment if desired. From 5 sets to 15 sets can be sold in any school.

HOW TO DO IT: Order 1 doz. sets; take one set to school with you, and at recess get three of your best friends to join with you in a game and then tell them you are the agent, and can supply them each a set for 10 cents a piece. (Don't start, every child will order.) Many teachers are acting as agents. We are manufacturing them in large quantities, which enables us to furnish them at such a low price, and we can fill all orders within 48 hours after remittance is received. A single set will be sent post paid, to any address on receipt of 10 cents in postage stamps. Address Frairie City Novelty Co., 60 Dearborn St., Chicago, Ill.

DELAND & CO'S
GALLOP
SALE
Best in the World.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO.

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.
 One Copy, 1 year, \$2.50.
 " " 6 months, \$1.25.

SINGLE COPIES, 5 CENTS. SPECIES NOT FREE.
 REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND COPIES OF LOCAL PAPERS.
 All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Apage line.
 Reading Notice, 40 cents per line.
 Lord & Thomas, Advertising Agents, Mc Cormick Block, Chicago. All communications relative to advertising should be addressed to them.
 Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances certain are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, January 30, 1886.

A Monument in Washington to John Calvin.

The Presbyterian General Assembly makes a strange proposal. They would erect a monument in Washington to John Calvin, an old-time persecutor and religious bigot, an illogical theological logician, whose stern dogmas are on the wane, a man whose memory is ignominiously associated with the burning of Servetus—that noble martyr guiltless of crime, but a heretic punished for honorable disbelief in Calvin's gloomy creed.

The Interior, the leading Presbyterian newspaper in Chicago and in the West, makes strong and fearless protest against this miserable project. In its issue of December 3rd it supposes the monument erected after "persistent begging," and this conversation held about it:

"What monument is that?"
 "That is a monument to John Calvin."
 "John Calvin—Calvin—wasn't he the man that burnt Servetus?"
 "Yes."

"Who in the world erected that pile to the heretic monster?"
 "The Presbyterian General Assembly."

"And do the Presbyterians believe in burning people alive who differ with them in theology?"
 "The monument will mean Michael Servetus to a large majority of those who see it. And there is no use or good putting in denials. Calvin put it down with his own hand when he wrote, long before the martyrdom of Servetus, that if Servetus fell into his hands, he should not escape alive."

In its issue of December 17th it again takes up the matter and says:

"We have before us the 'Letters of John Calvin, from the original manuscripts,' published by the Presbyterian Board of Publication, Philadelphia. On page 33 of volume II, in letter 154, under date Geneva, 13 February, 1546, we find John Calvin writing to Farel concerning Servetus: 'He takes it upon him to come hither, if it be agreeable to me. But I am unwilling to pledge my word for his safety, for if he shall come I shall never permit him to depart alive, provided my authority be of any avail.' Servetus attempted to pass through Geneva, on his way to Italy, six years after the above was written, but was caught at the instigation of Calvin, and burned October 27, 1553. The purpose to kill him was therefore cherished by Calvin for a period of six years."

Other like evidence is given, and the Interior editor bravely declares that they "positively decline to whitewash the crimes of any historical character." All honor to the manly courage shown in this refusal.

It is significant of the waning power of Calvinism that such a journal can speak out so bravely and be sustained in its noble stand, as doubtless it will be, by many members of Presbyterian churches:

Michael Servetus was born in Arragon, Spain, in 1509, and was a highly educated physician, a man of stainless character and high moral courage and fidelity to his own convictions. Born a Catholic, he became interested in the Reformation, studied the Bible, and gave its teaching a different interpretation from John Calvin's. He wrote "Seven books on the errors about a Trinity," and was of like views with the more conservative Unitarians of our day. The Catholic church persecuted him, and Calvin was anxious that the "dog," as he styled him, should be brought to trial for heresy. Escaped from prison at Vienna, Servetus stopped in Geneva on his way to Naples, where he aimed to spend his life as a physician. Calvin's word was law at Geneva; he went before the judges as attorney against the prisoner; perverted his words to prejudice the case; and, lest he might possibly escape, sent word to the Vienna Romanists to be ready to seize their victim. He was condemned and burned at the stake, chained to the post amidst the flames with his heretical book bound to his thigh; green wood was used to burn him that the torture might be longer; and it is affirmed by some that Calvin stood at his window and smiled as he saw his victim led to this awful doom. In vain was Servetus urged to recant; his life on earth ended with his heroic proclamation of faith in the unity of God, as he called out with his last breath: "Jesus, Son of the Eternal God, have mercy on me!" and his martyred body was consumed by fire while his true soul went to supernal realms of peace and growth and larger work. Thus ended the earthly life of Servetus, in the prime of his days at forty-four years of age, brilliant, learned, deeply pious in the best sense, greatly wronged; the fire that tortured his body kindled at the instigation of John Calvin. Let the protests against this wretched proposal to build a monument to Calvin in Washington save us from that shame.

It is said that Calvinism is at a low ebb in Geneva, and that the Unitarian faith, for which his victim Servetus died is more widely accepted there than in any European city of its size. Well did the poet tell us of Truth on the scaffold to-day and on the throne to-morrow.

The Spread of Cremation.

The Chicago Tribune favors cremation as the best method of disposing of the dead, and furnishes the following points of history, and cogent reasons why it should be adopted, setting forth that just ten years have elapsed since the formation of a cremation society in Milan. During that time thirty other societies have been formed in Italy, which, with their pioneer, have cremated about four hundred bodies—the first being that of Albert Keller, Jan. 22, 1876. The principal crematories are located at Milan, Lodi, Brescia, and Rome. The rules of the first named if not of all, provide efficiently for meeting the only valid objection that has ever been urged against cremation—namely, the possible concealment of crime. They provide that if the cause of death is uncertain, unforeseen, suspicious, or violent, the act of cremation must be preceded by an autopsy. We note that an act was passed by the State of Massachusetts last year, authorizing the formation of societies for cremating the dead which contains a similar provision for preventing the concealment of crime.

A pamphlet has recently been published by the Worcester (Mass.) Cremation Society, written by Dr. Marble, on the dangers of earth burial. It cites many instances to prove that the graveyard is a very objectionable institution from a sanitary point of view, and especially as a polluter of the water supply. The Tribune, about two months ago, cited this and other serious objections to the cemetery in a populous city like Chicago. The danger here is perhaps less than in most other cities of the same size, on account of our position on the shore of a great lake from which we draw our water supply, without allowing any of our cemeteries to abut directly upon it since we abolished the one which for many years occupied the present site of Lincoln Park. But the planting of not far from a thousand corpses every month in a cordon of graves around the city, with the knowledge that the number is constantly increasing may well excite alarm as well as wonder as to the result of the present method of disposing of our dead. The city has already invaded the province of two cemeteries—the one on Twenty-third street and that above named. Not many years will elapse at the present rate of expansion before it takes in the one at Graceland with those adjacent, and yet a little longer those at Rosehill and Calvary. We are not yet reduced to the straits witnessed in the larger cities of Europe, where the big cemeteries are in the heart of the populous centers, as St. Paul's Churchyard—nor have we yet the revolting scenes witnessed at interments in Milan or New Orleans. But nearly as bad conditions are fast crowding toward us, and it behooves our philanthropists to prepare against them, so that a few more years shall not constitute the dead a perpetual and imminent peril to the health of the living. The disposal of bodies by cremation is the only present method of obviating this danger, and a due regard for the welfare of posterity should lead us to encourage its extension before a pestilence demonstrates its absolute necessity to the survivors.

The (Paris) Prefecture of the Seine has just recognized the sanitary importance of cremation as a relief for the capital of France by an appropriation of forty thousand dollars to pay for the erection of a crematory in the great cemetery of Pere-la-Chaise. We do not need appropriations in this country, but it is a public duty to encourage the formation of companies to employ private capital in providing for the disposal of the dead by fire instead of by burial. And those who do not recognize cremation as a sanitary necessity may yet see it to be a duty to encourage it as a relief from the extravagant cost of the ordinary funeral, which too often sadly impoverishes the family of the deceased.

Canon Farrar on the Church.

Canon Farrar writes in the North American Review on the "Work of the Church in America," and includes in it not only his own Episcopal Church, which is exclusive and uses a capital C in describing itself, but "all the churches in America, whether Papal, Methodist, Baptist, Presbyterian, Congregationalist or Episcopalian," all far less separated by differences of organization and opinion, than they are united by common fealty to the Gospel of Christ, and common allegiance to the two ancient creeds of universal Christendom.

This is breaking down the barriers. What will Episcopals say? Before they all know it they will be recognizing Spiritualists as seekers for light and truth. Steady and true and we win!

Mrs. Mary Ahrens and others addressed the Cook County Woman Suffrage Society, at their regular monthly meeting, Jan. 19th.

A Crucial Test.

The Golden Gate, of San Francisco, Cal., is doing excellent service for Spiritualism by carefully sifting the wheat from the chaff. It appears from an article lately published in that journal, that Mr. Fred Evans, the independent slate-writer, regarding himself as being especially referred to by the editor in an item which had been previously published, and wishing to vindicate himself, he offered to visit the Golden Gate office, and upon the editor's own slates, prepared in his own way, subject his mediumistic powers to such crucial test as might be directed. He could promise nothing, but he was willing to try. His proposition was accepted. Two gentlemen, friends of the editor, having casually dropped in, were present. The editor took the slates, and after carefully washing and drying them, placed two or three bits of pencil upon one of the slates, covering it with the other. Mr. Evans then placed his hands upon the slates, the other gentlemen present doing likewise, thus holding the slates in the grasp of four pair of hands. After a few minutes tiny raps were heard upon the slates, and the pencils were also heard to be moving. Upon opening the slates, which the editor was careful to do himself, he found a number of pencil marks, with the letters "J. O." The marks were effaced and the slates were again held as before, when the writing was more distinctly heard. This time an intelligible message appeared, the words being somewhat scrawled and scattered over the inner surface of the slates. They were as follows: "It is true; this cannot be a trick. Your Father." In concluding the report of the séance the Golden Gate says:

"Of the genuineness of this writing we have no more doubt than we have of our own existence. There was no table work; everything was fair and above board, and the light was of no moment. Both the gentlemen present, one of whom, Mr. Harrison, of Illinois, was a stranger to Mr. Evans, are alike positive with us that no fraud was possible under the conditions imposed. We really expected to get no writing, as Mr. Evans was very nervous, evidently keenly feeling the suspicion of dishonesty of which he suspected he had been accused. It is well understood by those familiar with psychical phenomena, that absolute test conditions interpose a barrier of positive magnetism between the mediums and the manifestations difficult for the spirits to overcome; hence the manifestations are never as complete, under such conditions, as where the medium is left free and untrammelled; but to the skeptic they are vastly more satisfactory. We will add that Mr. Evans is a young man, being about twenty-two years of age. He has been a medium for independent slate-writing only since February last. That he possesses remarkable mediumistic powers, is, with us, beyond question. His wife (Mrs. Miss Hance), to whom he was recently married, is also a remarkable trance and test medium."

He Can't Tell Why!

It appears from a New Haven telegram that Willis Bunnell is one of the most remarkable characters in the State of Connecticut. He is in his 70th year, but only a few days ago he won a race, in which his opponent was a professional bicyclist. He was 69 years old last October. He was born and reared in Fairhaven, and has always taken a great interest in track athletics. In 1879, when he was 63 years old, he took part in a six days' race. He was on the track seventy-two hours, and scored over 308 miles. He is locally famous as a sleight-of-hand performer, and has one curious act which greatly puzzles everybody who knows him. By taking a coin in his hand he is able to tell its date. He does this blindfolded with perfect ease and unerring certainty. Although skeptics have tested his power with all kinds of coins, he has never failed. He knows that he can always tell the year the piece of money left the mint, but he is utterly unable to give any reason for his queer accomplishment. He calls it "guessing," but his neighbors look upon his powers with awe. He has a memory which treasures up all the dates which ornament the history of Fair Haven since he was a child, and he is the infallible authority which decides controversies about events which have happened in this town for the past fifty or sixty years.

Rapid Growth of Spiritualism.

A St. Louis clergyman says: "Don't put my name in the paper, but you may say that a clergyman who has been twenty years in the pulpit is greatly astonished at the growth of modern Spiritualism, not only in this country, but throughout the world at the present time. It is spreading in the churches as well as outside of them. Its converts used to be entirely from the infidel and atheist classes—so much so that Spiritualism itself was ranked—and rightly so—as a species of infidelity. But now vast numbers of people who commune with Catholic and Protestant churches are believers in spiritual manifestations, and would rather give up their Christianity than abandon their Spiritualism. The Catholic Church made a strong fight against Spiritualism, but it is unable to beat it down. Some of the most intelligent Catholics here and elsewhere are among the most ardent Spiritualists. I cannot say how they reconcile the one belief with the other, but they manage to do it—at least they hold to their Catholic faith openly and to their spiritualistic faith secretly. And so with Methodists, Presbyterians, Baptists, and Episcopalians. There is no Christian denomination to-day a part of whose membership is not tinged with Spiritualism."

Dr. H. H. Jackson of Cincinnati writes: "Mrs. Dole is doing fine work here, as usual, and which is always here to do wherever she is. I believe the progress of mental unfoldment was never greater in our midst, though not largely exhibited in public manifestations. Plenty of room for candid, intelligent mediums. We recently had a call from Dr. and Mrs. Martin of Columbus, Ohio, both good mediums. Mrs. Eleanor Martin is a success in answering sealed letters."

Trinity Church.

Trinity Church in New York is the richest church in America, its city property, worth millions, being in charge of its Episcopal Board of Trustees. A committee of citizens to look into the state of poor tenement houses make verbal reports by the chairman, Mr. Gunn, which shows plainly that the more wealth in religious corporations, the more money in stone walls, tall steeples and costly ornaments—all untaxed and adding to the taxes of others—the less human brotherhood and true religion. Here is Mr. Gunn's fearful charge against Trinity Church. Strange things these for professed followers of the carpenter's son in Judea, the weak and lowly Jesus:

"I have learned that Trinity Church is the owner of the worst tenement houses in the city. Trinity Church has the universal reputation of being the hardest and meanest landlords in New York. The policy of the Trinity Church corporation is to never make repairs on a tenement it owns, but to let it actually fall to pieces until no one, however wretched, can live in it. Then the corporation tears it down and builds a store, or a warehouse, or a comparatively inexpensive flat house. It never spends its money to improve the condition of the poor. I may seem to be making sweeping accusations, but I know whereof I speak. Let any one who wishes to verify my statement go to the building at No. 34 Laight street, which is owned by Trinity Church, and is inhabited by 200 persons. On the ground floor on the Laight street side is a liquor store, although Trinity Church professes never to rent to liquor dealers. The building is in the most terrible condition imaginable. The floors of the halls are covered with filth from overworked sinks and closets. The halls are so dark that it is impossible to see one's hand before one's face. The stairways are broken, the sky-lights on the top floor are kept fastened, and how any human beings can live in such a den it is difficult to imagine. No. 63 Watts street is another tenement house owned by Trinity Church, and rented to its occupants directly from Trinity Church office. My attention was called to it by an outbreak of scarlet fever some months ago. The father of the sick children went to Trinity's office and complained of the defective plumbing. He was told that if he didn't like it he could get out. The cellar was filled a foot deep with sewage that had leaked from the broken pipes. The floors of the halls were so covered with filth that it deadened the sound of one's footsteps. The board of health was notified, and was forced to order Trinity to make some repairs, as scarlet fever was a contagious disease."

Entirely too Fervent.

The daily papers chronicle another case of insanity caused by religious cranks. For several nights the Salvation Army barracks in Wooster, O., has been the scene of the antics of a young woman whose frantic actions have caused much comment. The person in question is about eighteen years of age, and left her parents' house in the eastern part of the county, and came to Wooster, and for several nights has been forward at the "pénitent form," as the mourners' bench is designated by the Army. Her parents are Catholics, and when she left home she was given to understand that if she joined the Salvation Army she would be disowned by her family. Since January 15th, she has been attending the meetings of the Army, and attracted much attention by her loud shouting and seemingly hysterical actions. She was the last to leave the church at night, and kept the faithful there until midnight. One night she was present at the meeting and manifested unusual interest and acted like one demented. The Army added to the noise by loud singing. The young woman shouted and screamed until after midnight, when it was necessary to remove her from the church by force, as she refused to quit the church. Three persons were necessary to force her down stairs, while she continued to shout. Residents in the neighborhood of the barracks, rushed to their doors and windows to ascertain the cause of the commotion at that time of the night. The young woman was apparently in a trance, and some who witnessed the scene thought she had become a raving maniac, and quickly left the place, fearing injury.

Religious Fanaticism.

Thomas Green, a Free Methodist at Palmyra, Wisconsin, began to fast December 28th, and kept it up at last reports, praying and attending revival meetings. He is usually carried to and from the meetings, but sometimes walks, and is haggard and emaciated to a fearful degree. This all comes from a religious monomania; so say the reports of the pitiful affair.

Sad things occur in revival excitements. Occasionally a person goes crazy on Spiritualism. As Sojourner Truth wittily said of such, "Dey haint got far to go to git dere." A small class of unbalanced people lose their reason under any strong excitement or exaltation. The number who become insane in hell fire revivals is far larger than from Spiritualism, as statistics clearly show; and there is a still larger number not made insane, but their souls filled with gloom, their hearts hardened into bigotry and they converted to self-righteous Pharisees of the "I am holier than thou" sort by these unwholesome seasons.

The Rev. Charles J. Young, the eloquent pastor of the First Presbyterian Church, said in his sermon last Sunday morning that the room was full of spirits, but he added, "We can not see them." This is a somewhat strange assertion for a Presbyterian clergyman to make; but if he wished to strengthen his statement he should invite Dr. W. B. Mills into the pulpit to supplement such sermons by giving names and descriptions of spirits present.—Saratoga, N. Y., Eagle.

GENERAL ITEMS.

William Richards of Knoxville, Ill., has our thanks for a photograph of himself at the age of seventy-five.

William Skinner, a prominent Spiritualist, and a subscriber for the JOURNAL for a long time, passed to spirit life at Clinton, Iowa, Jan. 28th.

The twenty-first annual meeting of the Illinois Press Association will be held at Centerville, February 23rd, 24th, and 25th, next. Programme and other announcements will be issued shortly.

After February 1st, Dr. J. Rodas Buchanan will be located on Franklin Square, No. 6 James St., Boston, where he and Mrs. Buchanan will be pleased to see all desirous of calling, professionally or otherwise.

According to the *Progrès Médical*, a method of treating rabies by inoculation was discussed in a Léprieux medical journal as long ago as 1859, and the doctor recommending it was stated to be Constantin Herring of Philadelphia.

"The Record of a Ministering Angel," by Miss Mary J. Clark of Utica, U. S. A., is the name of a beautiful volume of nearly three hundred pages, just published. It is a cheerful, sunny book, full of the religion of Spiritualism.—Light, London.

A young man named J. S. Courier, from Stella, Neb., arrived at Wyandotte, Kansas, January 23rd, to take a position as telegraph operator at the Missouri Pacific Depot. He was found dead in his bed at Ryan's Hotel the next morning. He had blown out the gas and suffocated. A letter was found in his pocket from his mother saying that she had dreamed he was dead.

George Knowles writes as follows from Delphos, Kansas: "The First Society of Spiritualists of Delphos, Kansas, are prospering finely. The outlook for its future is full of promise. Officers elected at the annual meeting: President, A. D. Ballou; vice-president, J. N. Blanchard; secretary, George Knowles. Our present membership is 69. We hold regular circles twice a week, in which we get undoubted evidence of spirit return, and much to strengthen us in the work."

Johnson, just before the train left Birmingham, Ala., January 9th, told Ellis Cooper, the engineer for whom he was firing, that he dreamed the night before that their engine, No. 140, went through bridge No. 19, killing all on board. Cooper believed in dreams, and when Johnson told him the dream, he declined to go out on that train, claiming to be sick. Nearly all the engineers here believe strongly that Johnson's dream was a clear presentiment of the fate which overtook him.

Daniel G. Sperry, a prominent tobacco-grower and hotel keeper of South Windsor, Conn., predicted early in December, that he would die in three weeks. He settled his affairs and bought his coffin. At the end of the allotted period he was alive and in the usual health of a man of his advanced years. Although he said nothing further regarding his presentiment, his friends knew that he had not abandoned it. He had been in depressed spirits much of the time since, and January 17th he died, within a month of the time he had predicted his death would be.

The North Western Christian Advocate says: "Whenever there is one single soul converted, Satan has one less soldier, and even the kingdom of heaven is recruited as never before. Pray and labor that thus God's kingdom may come!" This Chicago organ of Methodism in the West seems to hold that all the unconverted are soldiers of Satan. A mighty host are under Satanic leadership, if this be true, and the army of the Lord is small in comparison. Poor talk this. Everybody knows that some of our best and noblest men and women are outside the churches and unconverted. It is an insult to call these Satan's soldiers. Recognize goodness and hope for growth, in and out of the sects, but away with such Evangelical nonsense as this.

Dr. C. F. Harrington, a clairvoyant physician, residing at Madison, Wis., has been convicted of practicing medicine without a diploma and fined twenty-five dollars. The case will be appealed, and will doubtless reach the Supreme Court. It is attracting much interest, as it is expected that its final decision will determine the privileges of clairvoyants. Dr. Harrington has a large practice, and has accumulated a large property. He is well known in Chicago, and is highly esteemed for his many excellent qualities. He has had patients in various parts of the country, who will testify to his remarkable skill as a physician and healer. He should certainly be allowed to practice his heaven-born gifts.

Light, London, says: "Once for all it should be understood that good medium does not necessarily mean good man or good woman, any more than good actor, good singer, good runner, or cricketer does. The organization which gives the peculiar condition of mediumship, does not necessarily make its possessor honest or wise any more than does a musical ear, or an eye for form or color. Men of the highest genius in literature and art have been dishonest and immoral. Religion, or its profession, is no guarantee of honesty or morality. Some of the most eminent 'divines' on both sides of the Atlantic have managed to make great scandals—but there is nothing new in that. Abraham, Lot, David, Solomon; priests, bishops, and popes, have done far worse things than have ever been attributed to spiritual mediums, who, if sinners at all, have been very mild ones in comparison."

Dr. Dean Clarke is lecturing in New England, with success.

The article by Judge Holbrook on the 8th page, treats of "Healing" under various names. It will be read with interest. He is followed by an article on "Mind Cures," and one on "Mental Science of Diseases and its Cure."

The *Garrier Dove* for January, published at Oakland, Cal., comes to us this month very much enlarged and otherwise improved. It contains several well executed engravings, among which are those of Mrs. Watson and some of her co-workers.

A remarkable claim has been made on behalf of China. Wong Chi-Chun, who is looked upon as a most distinguished writer in his own country, has been reviewing the work of missionaries in the Celestial Empire, and has dealt specially with converts to Christianity. He asserts that no Chinese of good character ever become converts; that the "proselytes are poor laboring men and ignorant countrymen, with the addition of certain designing, unprincipled characters who become converts in order to gain a livelihood." Wong Chi-Chun is of opinion that the doctrine of the Chinese philosophers and sages is exercising a much greater influence among the educated classes in Europe than Christianity is doing among the educated classes in China.

In a Presbyterian Theological Seminary in Columbia, S. C., Dr. Woodrow, a Professor, taught evolution, and was suspended for his awful heresy that the brave old world grows better. A new set of trustees was chosen by the synods, a majority favorable to the Professor. They put him back at his post, paid his salary, asked him whether or not he would teach evolution, and he said he would not. Then he was asked to resign to stop the agitation and he would not do so, but is getting ready to go on with his lectures. The *Presbyterian* thinks it "a dark day for the institution," and some of the students are going away. A sad condition they are in! An hour's day spent in hearing lectures on the spiritual philosophy would be excellent; but we fear this blessing would be held a baq.

Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the JOURNAL will be sent free to any address.

Three Spectral Priests—Materialization at Motts.

To the Editor of the Religio-Philosophical Journal:

During the session of the Colorado legislature in 1885, I became acquainted with a young gentleman whose twenty-eight or thirty years of age some one might call thirty years of lack of permission to use his real one. He was born an American citizen in New Mexico, on the spot where his ancestry before him were born Mexicans, while the territory was yet under Mexican and Spanish dominion. He is of an old and distinguished family, and his parents being well-to-do in this world's goods, he has enjoyed greater advantages than the majority of his race, having received a liberal education in Paris, whither he was sent at an early age. He is, therefore, proficient in the French tongue in which he pursued his studies, has a good knowledge of the language of his progenitors and ancestors, which is Spanish; and, lastly, he possesses the English vernacular to a degree so perfect as to be the envy of his less fortunate Mexican neighbors and constituents. Previous to coming to Denver he had been living for some time in the northern part of this state, where there is a large Mexican population, and as the usual assembly of the legislature usually attracts the capital city many citizens of that class to partake of the "loaves and fishes," Mr. Trevino also drifted hither.

During his stay in the city he was a frequent visitor to my apartments where I usually have a plenty of Spanish as well as English literature, and he being of a literary turn, took pleasure in coming. Among my periodicals was the RELIGIO-PHILOSOPHICAL JOURNAL, something new to him, and he became very much interested in it. He perused it quite attentively, and came across many things that caused him much astonishment, and he had a great many questions to ask. He was an ultra Catholic—not a very consistent one practically, but held to all the dogmas of his faith with a tenacity worthy a Jesuitic priest. In fact he studied for the priesthood, but the life of continence and strict propriety expected of a priest not being exactly in harmony with his nature, he failed to take orders and turned his attention to the law.

APPEARANCES OF THREE FRANCISCAN MONKS. One evening after having read something of a phenomenal character he broke out saying: "I want to tell you of something very mysterious that I once saw in company of two others who are still living, and who can corroborate what I say. But as it occurred in the place of my nativity amid Mexican surroundings and with Mexican companions, I must tell it to you in Spanish for greater freedom of speech. Well, my comrades, and I were boys from 12 to 14 years of age. We were going to a place of woods two or three miles away for a day of sport and recreation, and started off full of fun and frolic. On reaching the woods away from all observers, we gave full vent to our exuberance of spirits and conducted ourselves as boys will. We gambled, jumped, booted and climbed trees to our hearts' content, which was not discontinued until we were tired out, when

we began slowly to retrace our steps toward home. On our way we came to a stream that at certain seasons of the year is of quite respectable proportions, but now it was nearly dry, but the clean white sand on its margin invited us to repose, and we threw ourselves down—one at full length, another to dig water holes and another to throw pebbles. We had not been there long, laughing, chatting and resting, when one of the boys looked up with great surprise and said, "there are three persons coming toward us." We all looked up, and sure enough there were three priests in their official robes and broad brimmed hats approaching us. I have never seen priests dressed as they were, except in pictures, and never saw apparel like theirs until years afterwards when I went to Europe. Slowly they came toward us until their features were plainly discernable. But we had never seen the like before and we all three jumped up and took to our heels and ran away thoroughly frightened. We looked neither to the right, to the left, nor behind us; but swift as the wind we ran until we were breathless, when we ventured to stop and look back, but to our amazement the three priests were not far behind us coming up leisurely and slowly, but certainly toward us. I tried to have my companions stop and wait for them to come up, for there was nothing in the faces of the monks to inspire dread; in fact they were benign and pleasant. They came very near when one of them turned toward me smiling as though he would speak, but just then my two playmates started off on a run again, and I felt as though I must follow suit. A half a mile further and we would be at my father's gate, and we ran until we reached it, and on turning we saw our three priestly followers, coming on at the same calm and even march. The dogs ran out to meet us, barking, and we hurried in, slamming the gate after us. Father was there, and wondering at our exhausted and strange appearance, for we could only articulate "three priests out there following us," but in going out immediately to bid the strangers welcome, he saw no priests or any living being in sight. The neighborhood was searched without a trace of any one being found. We therefore concluded that we had seen apparitions, and the convictions have remained firm with me ever since that such was the case. As I said at the beginning, my boy friends are now men and will vouch for the truth of what I have said, for we all saw the same thing. I may here remark that other children, at different times saw the same ghostly wanderers and in the daytime. The wherefore of their appearance is a mystery. But that there was no illusion about it, you may depend upon; I saw them with my own eyes."

GIVE THE DEVIL HIS DUE.

Much has been said in *pro* and in *contra* of Mr. Mott's mediumship for materialization. I speak of the Kansas City medium. Even the RELIGIO-PHILOSOPHICAL JOURNAL has asserted that if the testimony of reliable persons was of any account whatever, the phenomena of materialization, so-called, had at times taken place in the presence of this medium. I have listened to the statements of people who have visited Mr. Mott, which have often been quite at variance, and I have neither had "oh yes, or no" to say in reply, for "where doctors disagree who shall decide?" But I have something to relate of recent occurrence that would seem to bear out the JOURNAL in its assertion last summer, that genuine spiritual manifestations do sometimes take place at Mott's séances.

Two sisters of Swedish birth, who at one time resided in Denver went to Leadville, and opened a boarding house. The name of one was Sophia, and that of the other was Lena, and the latter was a married woman. Early last spring there seemed to be a prospect of a boom at Aspen, a new mining town on the other side of the range, and the sisters concluded they would transfer their boarding house to that point and take advantage of the rush that was expected. They had not been settled long in their new home when Lena was taken sick and died of pneumonia, after a six days' illness. This was in June last, and Sophia and her brother-in-law returned to Leadville and opened up the old place. Sophia was heart-broken over the death of her sister, for she was all the relative she had this side of the ocean. While living in Denver she had heard something of Spiritualism—had visited mediums and had become much interested in the subject, and now she yearned to hear from her sister if such a thing might be possible.

Finding it necessary to go to Denver, and perhaps to Kansas City for the purpose of making purchases, she resolved upon visiting some mediums. In Denver she called upon Mrs. Logue, a reliable medium, but one who does not give professional sittings, and while telling Sophia to whom she had better apply for a séance, was herself thrown under control, and told Sophia that she saw a man and a young lady whom she thought to be her father and sister. The father wanted to be forgiven for something he had done in his lifetime, and both sister and father said that if she (Sophia) would go to the medium in Kansas City, they would try and materialize, though this last was said in answer to a question.

Sophia went to Kansas City, and on the first evening of her arrival she sought the residence of Mr. Mott, was met at the door by a lady to whom she made known her desire of being admitted to a séance. This was granted, and she entered the séance room where several had assembled; and Mott entered his cabinet. Sophia was the first one to be called up, and the control said: "You are a Swede, are you not?" and she gave an affirmative answer, but she had taken good care not to reveal her name or from whence she came. The control continued:

"There are friends here who wish to see you and especially a sister." Sophia went to her seat and others were called up, when presently she was told that her sister would now see her. She went to the cabinet and saw what purported to be her sister, but she did not look quite natural, and Sophia said so, when the form said: "O Sophia, Sophie, how glad I am you have come; I wanted to see you so much. Don't mourn for me any more I'm glad I am here for my children are all with me now. Tell my husband not to mourn for me. When you were in the back kitchen taking on so about me I was with you and tried to comfort you, but I could not make you feel my presence. I am glad you exchanged rings with me. Do not go to the grave any more, for I am never there unless you go to visit it, and the form now began to look quite like the departed one.

In explanation of the above Sophia says that after her sister was gone, she went out into the back kitchen alone and wept bitterly; that when the undertaker was placing the corpse in the coffin she asked him to remove the ring from her sister's hand, and she took off her own and thus the rings were exchanged; that she had been in the habit of paying frequent visits to her sister's grave, and giving vent to her grief there over her loss; that no one in the room knew that she

had a sister or that that sister was a married woman, and had had children, for she was a perfect stranger to every one in there, and was only for the first time in Kansas City. Further conversation ensued, as follows:

"Sophie, what did you do with my black dress?"
"Why, Lena, you had no black dress."
"Yes, I had a black dress, but never mind you will remember it. And those large white spoons of grandma's—I want you to have them now. Always keep them."

After leaving the séance room, Sophia called to mind that her sister was correct about the black dress. The "white spoons" were silver table spoons that had been handed down as an heirloom, and as Lena was the elder of the two sisters they had fallen to her.

Sophia asked Lena if she would appear to her as she was laid out, and she appeared in a night dress. "No, Lena," said Sophia, "that is not as you were laid out; can you not show yourself to me as you were reborn when buried?" And immediately Lena appeared in a maroon colored satin, which was a dress that Sophia had bought for her, but which had not been finished at the time of her death. In this the body was dressed at the time of burial. The test was sufficient for Sophia. Her father came to her and said "Forgive me, my child, for causing you and Lena so much trouble, and depriving you of your home." This referred to their father's second marriage, which compelled them to go out into the world among strangers to seek their own support. Sophia returned to Denver and Leadville very happy in the firm belief that she had seen and talked with her beloved sister. The tests as related were certainly quite striking, and if in every particular they are true I see no reason why Mr. Mott should not have the credit of it.

Denver, Jan. 13, 1886. R. A. REYD.

A DELICATE OPERATION.

Joseph Whye, a Farmer, has his Left Kidney Removed, and will Probably Recover.

EVANSVILLE, Ind., Jan. 21.—A most delicate surgical operation was performed yesterday afternoon at the City Hospital by Dr. J. C. McClurkin, assisted by Drs. Hartoff, Kirth, and Hodson, in which Joseph Whye, a farmer of Warrick County, was relieved of his left kidney. The patient came to this city last March and has been confined to his room ever since with an abscess of the kidney. He placed himself under the treatment of Dr. McClurkin, who has on several occasions operated on the patient, opening the loin, from which a large amount of bloody pus passed out. Yesterday afternoon Whye was placed under the influence of ether, and the operation of removing the kidney was made. The operation revealed only a shell, or sack, the greater part of the organ having passed away in the form of pus. Operations of this character are very rare and exceedingly dangerous. The patient is resting easy to-night, and the prospects are fair for his recovery.

Scott's Emulsion of Pure

Cod Liver Oil, with Hypophosphites, ITS USE IN LUNG TROUBLES.

Dr. HIRSH CADOBBETTO, of Jacksonville, Fla., says: "I have for the last ten months prescribed your Emulsion, to patients suffering from lung troubles, and they seem to be greatly benefited by its use."

LEARN THE TRUTH ABOUT Hale's Honey of Horehound and Tar. It softens the Cough, relieves the windpipe and bronchial tubes of mucus, tones the lungs and the membranes of the throat, and restores to the organs of respiration their natural strength and vigor. 75c, 50c, and 25c.

To thoroughly cure scrofula, it is necessary to strike directly at the root of the evil. This is exactly what Hood's Sarsaparilla does, by acting upon the blood, thoroughly cleansing it of all impurities, and leaving not even a taint of scrofula in the vital fluid.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders entrusted to their care will receive prompt attention.—*St. Louis Presbyter*, June 19, 1885.

Glen's Sulfur Soap cleans and beautifies. German Corn Remover kills Corns, Bunions, etc. Hill's Hair and Whisker Dye—Black & Brown. Pike's Toothache Drops cure in 1 minute.

Business Notices.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. At 2nd and 3rd. T. J. McGee, Secy., 101 N. 3rd St., St. Louis, Mo.

SEALED LETTERS answered by R. W. Flint, No. 127 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

MR. CHARLES DAWKINS will lecture for the Southern Reunion of Spiritualists at their gathering in Louisville, Ky., from March 28th to April 4th. Mr. Dawkins would be pleased to arrange for one or more lectures to such Societies as may be convenient to his route, either going or returning. Address him at 463 West 23rd St., New York City.

The Society of United Spiritualists.

The Society of United Spiritualists, Chicago, meets each Sunday at 2:30 P. M. at Hawley's Theatre. The program will consist of a lecture, test, short address, and singing.

DE J. H. RANDALL, President.

Spiritual Meetings in Brooklyn and New York.

Church of New Spiritual Dispensation, 416 Adelphi St., near Fulton, Brooklyn, N. Y. Sunday services, 11 A. M. and 7:45 P. M. Mediums' Meeting 3:30 P. M. Ladies Aid Society meets every Thursday, 8 to 10 P. M.

John Jeffrey, President; S. B. Nichols, Vice-President; Miss Lida Bond, Secretary; A. O. Klipp, Treasurer. January and February.—Mrs. A. L. Lull, of Lawrence Kansas.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock, at 125 West 43rd Street, New York.

The Sunday School of the Church of New Spiritual Dispensation meets at 10:30 A. M., and at 2:30 and 7:30 P. M., at Miller's Armory Hall, 54 Union Square.

FRANK W. JONES, Conductor.

With a very Large Number of PEOPLE. Used in really the substantial artificial test, and one can readily imagine how various the physical conditions would be if poor bread, heavy, heavy and ill raised, is constantly taken into the stomach. Warner's Safe Yeast. A Pure, Dry, High Vegetable preparation which is guaranteed to be pure and wholesome, is prepared on the healthiest principles. Price 10c a box. 15¢ a tin. In 50¢ tin, enough to make 40 loaves of bread, and if you desire to keep it, send for it by mail to Warner's Safe Yeast Co., Rochester, N. Y.

WORK FOR ALL. \$300 a week and expenses paid. Quilt worth \$5 and particulars from P. O. VICKERY, Augusta, Maine.

"WE THREE ARE ONE."

A good book sent free. Address Prof. W. Paine, 250 N. 9th St., Philadelphia, Pa.

DO YOU SING?

Then send \$5.00 to me for the new song "Touch the Holy Gently." It is by WM. A. MAY, Esq. 3442, New York, N. Y.

WANTED. An active Man or Woman in every county to sell our goods. Salary \$75. per Month and Expenses. Carrying out and Particulars FREE. STANDARD SILVER-WARE CO., Boston, Mass.

BUSINESS AND MEDICAL PSYCHOMETRY. MISS FANNIE M. BROWN. 509 W. 60th St., New York City.

Five business questions answered for 50 cents. Ten questions or a full business letter \$1.00. Medical Examination and advice (from lock of patient's hair) \$1.00.

DICKSON SCHOOL

ELOCUTION.

(170 State St., Chicago.) H. M. DICKSON, PRINCIPAL. (Author of the "Science and Art of Elocution.")

9th YEAR—OVER 200 GRADUATES. Pupils prepared for Dramatic Readers, Teachers, etc. Hammering and all defects of speech successfully treated.

Send for Circular.

FACTS!

The Crop and Market Reports alone are worth ten times the subscription price to any farmer; all other departments equally valuable. Only \$1.25 a year. Sample copies free. Write for one. FARMER'S REVIEW, Chicago, Ill. State where you have this adv.

Mason & Hamlin

ORGANS: Highest Honors at all Great World's Exhibitions for eight years. One hundred styles. \$25. to \$500. For Cash, Easy Payments or Exchange. Catalogue free.

PIANOS: New mode of stringing. Do not require tuning as much as any other. Pianos on the prevailing "wrist" system. Re-tuneable for any style of tone and durability.

ORGAN AND PIANO CO.

154 Tremont St., Boston. 46 E. 14th St. (Union Sq.), N. Y. 149 Wabash Ave., Chicago.

THE ESTEY ORGAN. The ESTEY ORGAN has been a favorite for years. No Organ is constructed with more care, even to minutest detail. Skillful judges have pronounced its tone full, round, and powerful, combined with admirable purity and softness. Illustrated Catalogues sent free. ESTEY ORGAN CO., Brattleboro, Vt. 100 and 100 State St., Chicago. 203 North Broadway, St. Louis. Cor. Broadway and 1st St.

THE RECORD OF A MINISTERING ANGEL.

—BY— MRS. MARY J. CLARK. The pages of this book are written with the view of lifting and hearts out of despair into the sunny region of hope and courage and faith.

Cloth bound, pp. 239. Price \$1.00; postage 5 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

SCIENTIFIC THEISM.

By FRANK ELLSWOOD ABOT, Ph. D. This volume contains the substance of a lecture delivered last July at the Concord School of Philosophy. It is part of a new philosophy of Evolution, vitalized by the principle of Universal Spiritualism, and by the substitution of the Organic Theory of Evolution for the Mechanical Theory advocated by Spencer and Haeckel. Its purpose is to philosophize the scientific method, and to show that modern science, interpreted by its philosophical method rather than by its non-philosophical scientific results, leads, not to Atheism, not to Agnosticism, not to Deism, but to a Realistic Spiritual Theism which will satisfy both "the head" and "the heart."

MAN—WHENCE AND WHITHER?

BY E. B. WESTBROOK, D. D., LL. D. Author of "The Bible—Where and What!"

This work is a robust answer to the assumptions of Materialism and the myths of Deism, and pungently puts into all that can be said for the existence of God and the future life of man. 1 Vol. cloth. Price \$1.00.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

BOOKS

ON Spiritualism, Psychical Phenomena, Free Thought, and Science.

The crowded condition of the JOURNAL'S advertising columns precludes extended advertisements, but investigators and buyers will be supplied with a CATALOGUE AND PRICE LIST on application. Address,

JNO. C. BUNDY, Chicago, Ill.

HALF A MILLION GARDENS. AN ANNUAL Peter Henderson's SEEDS AND PLANTS. Our Seed Warehouse, the largest in New York, is filled up with every species for the prompt and careful filling of orders. Our Catalogue for 1886, of 140 pages, containing colored plates, descriptions and illustrations of the NEWEST, BEST and RAREST SEEDS and PLANTS, will be mailed on receipt of 6 cts. (in stamps) to cover postage. PETER HENDERSON & CO., 35 & 37 Cortlandt St., NEW YORK.

OUR FAMOUS WOMEN. 8000 WORDS

for this new book by Mary Glimmer, Marion Harland, Harriet Beecher Stowe, and other Eminent Writers. Unexcelled in Authority, Fine Illustrations, Low Price and Great Popularity. Agents making big profits. Apply for Circulars, Book Terms, etc., to A. O. NETTLETON & CO., Chicago, Ill.

ELECTRICITY in DISEASE

The scientific use of Electricity in the treatment of all forms of Disease, including Asthma, Loss of Voice, St. Vitus' Dance, Neuritis, Chronic Rheumatism, Sciatica, Trismus, Strabismus, Epilepsy, Nervous Exhaustion, Physical Weakness, Functional Disorders resulting from Excess, Indigestion, Insomnia, etc., etc. Files and Files. Native cure diseases and we will send pamphlets, Free, referring thousands of treatment. Address, DR. GEO. C. PETER, ST. LOUIS, MO.

HAVE YOU SEEN A GLASS PEN?

SEND 25 CENTS and we will send you with a bottle of Livingston's Invisible Ink. 10¢ Special Terms to Agents. PRAMIE CITY, COVINGTON, LA.

GOOD NEWS TO LADIES.

THE GREAT AMERICAN TEA COMPANY. Greatest inducements ever offered. Now a year time to get up orders for our celebrated TEA and Coffee, and secure a beautiful Gold Band or Medal from China, Japan, or Hindostan. Decorated with Gold and Silver. For full particulars address THE GREAT AMERICAN TEA CO., P. O. Box 205, 21 and 23 West 4th St., New York.

PAUL BROWN

PROFESSOR. Of Perspective and the Harmony of Color, and Instructor in the Art of Drawing and Painting in water colors, by means of a system, by the aid of which he is now successfully teaching the Study of Art Correspondence. For full particulars and information regarding tuition, questions relating to Art Study and the sending of Free books for copying, send 50 cents to Mr. PAUL BROWN, 21 Franklin Street, Chicago, Ill.

SOLDIER'S RECORD. SOMETHING

Discharge, Pension, etc., and a new way to secure a pension. The most complete work of art, striking steel portraits of Lincoln, Grant, Sherman, and Sheridan. Battle scenes, etc., making a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since the war, and every veteran now living, will be sure to order one. How to get up a beautiful picture for framing. When filled out, will prove an interesting record for all, and a priceless souvenir to posterity. Send for the military men. Those who lost soldier friends during or since

(Continued from First Page)

gains. As to mesmerism and hypnotism, the underlying truth no doubt is that there are susceptible persons who can be influenced mentally and bodily by men of strong will and special physique, but that such patients and such operators are one in a hundred thousand—perhaps rarer still. The rest must continue to rely—more is the pity—on doctors and on drugs.—*London Daily Telegraph.*

HEALING.

BY E. S. HOLBROOK.

To the Editor of the Religio-Philosophical Journal.

I desire to give some thoughts to the public through your valuable journal, on this topic, Healing: healing by any means—by the practice of medicine, allopathic, homoeopathic, eclectic, any and all those schools and varieties: healing in a more spiritual way—magnetic-healing, spirit-healing, spirit-magnetic healing; and these other pretended ways: faith-healing, mind, or metaphysical healing, Christian science healing, and the like. I probably cannot name all, for what a craze there is in these last!

Should we notice them, and what shall we say? I guess many cures are effected. Wonderful stories come to us, who carelessly range on the outside, and I do not doubt they have tenfold more within their charmed circle, in that all goes there unchallenged, and multiplies as it goes.

You perceive, Mr. Editor, that I admit that cures are effected under these last—faith cure, mind cure, etc. I have no disposition to deny. I even rejoice at it. Let cures be effected in any way and by any means possible, and that aid the sick. And these methods, if successful, are surely better than the old medical ways. And now as to the medical ways. I want to say right here I do not deride them altogether, as the manner of some of the Spiritualists is, especially them that have got into the way of hand and spirit treatment. Let none be alarmed or offended, if I say that I believe in the usefulness of the whole Pharmacopoeia. Every thing in it has been proved valuable, else it would not have been placed there. Knowledge, though great, is imperfect; fools rush into the practice, mistakes are made, and sometimes injury done; but that these medicines are in the main useful for those who want them, I must believe, and better be used now by some who are lazily lolling around and seeking to trouble magnetic healers and stealing strength from them. Nevertheless I say, let us have something better, if we can, and less liable to abuse, and I assert my belief that our magnetic way is often better, and seldom injurious.

Now, Mr. Editor, what I want especially to say and bring to the attention of readers and thinkers is this, that this new fangled method (for I class them all as one and here put all the various names) is in fact (if we will come to the bottom of it) the same (so far as it is any thing) with our spirit-magnetic healing, or rather a subdivision under it. And my assertion is, therefore, that, in so far as it assumes to be any thing else, and assumes a new name and claims distinctive and originality. It is a fraud; and further, that when it denies Spiritualism and wars upon it (and this is done) it is a flagrant fraud in fact; but I do not wish to say that these new devotees know it.

I say, Mr. Editor, what they effect in healing is spiritualistic; what they pretend as a philosophy, what they hold out as a cause and a method, is far otherwise. Herein is a great curiosity indeed. Most is old and threadbare, and some is very remote. To be healed by faith in the Son of God is, of course, but a revival of that which once existed, but went under many centuries ago. I believe the Christian Scientist is one name, and here is some recent invention, some new reading of the Bible, and so much at variance with prevailing Christianity as to be held utterly heretic by it. The mind-cure adept as true the theory attributed to Berkeley, that all in the universe is mind and there is no matter, also old and very remote, and without any respectable support as a philosophy.

At the first glance, Mr. Editor, we would be justified in stepping back with wonder at the revival of these old pretences, and then at the rapidity of this new movement. It is commonly said that great things move slow, and new truths come hard. But this Mrs. Eddy, of Boston, is a kind of queen bee that can hatch out almost in a day all over the country full swarms (millions are they not?) of fully fledged scientists and philosophers; and all these, too, are something like the bee—they are born at once to their full capacities; at least if they pay something like \$300, and they enter at once into the great field of humanity, full of learning, full of genius, full of power, have received at once into their capacious souls a new philosophy with no trouble, though it has baffled the wisest of the world before; and they go forth healing (or pretend to). And these in their turn (wonderful to tell) swarm, too, and philosophers and healers are made in an hour (at least for \$25 or so), and these, too, as well can cope with any thing in the shape of philosophy or disease.

I say we would be justified in the common course of affairs, in having doubts as to the solidity of this thing from the rapidity of its growth. A toadstool grows in a night, but then it is only a toadstool. I wonder if philosophers, metaphysicians, scientists and propagandists of a God-like faith, and hence healers and teachers of healing, can be made in a night as well, and still be really wise and valuable!

And then, again, they, or some of them, take so easily to the very hardest nubs of philosophy. That the cure of disease may be made by the mind, it is a clear thing to say, that the disease is of the mind alone, and with that they say that there is no matter—all is mind; and they say it so easily, they clothe themselves as with a mantle, and sit down to rest asking no questions. But who is it that hath said this, if any body, who thinks or thought? It is attributed to Bishop Berkeley, and he only said it because of the difficulty of asserting any thing of knowledge except our mental states which we know from consciousness. Even he did not assert that there was no matter, but only this, that we could not prove it, in this that we could not tell how such mental states were produced. But the whole world has laughed at the proposition and such a theory has had no following. Always excepting in the present instance; now it is drawn in easily—there is no matter. All disease is of thought; therefore thought can remove the thought of disease. No proof is vouchsafed—no reasoning—and never crack a smile; but those outside in their better senses must crack a smile as they see a stalwart professed mind-curer walk the street, step to a restaurant, take a square meal of all good things, and then go to his patient who has the gout (supposed), and explain that he has no gout, he has no joint, he has no pain, only a thought, and so on. But even our healer

after he has got a big fee (I guess), and has turned the first corner, will not only crack a smile, but burst with laughter at the credulity and gullibility of a certain portion of the world; I mean if he got his fee; but suppose the patient got quite out of patience at such folly and said, "If there is no matter, it is no matter about the fee."

Some of these make a special point to deny Spiritualism. At one of the institutions where I lectured (for their card was out) there was a lady and two gentlemen. The lady was boss; two years ago she became a Spiritualist, and was a medium and greatly abused, now knew that all was of the devil, and in quite an over-enthusiastic way denounced all Spiritualism. But as I stated that I had been a Spiritualist for over thirty years, and presented some reasons calmly, she turned me over to the gentlemen. But I put questions to them about their views on healing, some that reached inwardly; they said I had better ask those more learned, for they commenced to learn about two months ago. They looked fat and happy, and on this point I did not disturb them. I did not even send any patients there as I had intended, if the outlook was right. But yet I guess and I will admit that healing is effected in a certain class of cases, by each and all these methods, treating them as many, or by this method, treating them as one, and the method is the spiritualistic one; and all this gibberish and professional jargon which none can understand (that is why they can learn it in a night because they can't learn any more), which is used professionally as an explanation, and yet is no explanation, is the "presto change"; "now you see it and now you don't," the cabalistic language, the charm words, for the show of some reason on their side to conceal the real cause, and give character and individuality to their claim.

Here are some more of their statements of their methods: that it is not necessary for the healer to touch the patient; not necessary to look at, nor concentrate the mind on, may sit back to back, etc., etc., items named, and I do not doubt they are done to distinguish their work from the work of the Spiritualists.

For brevity, I must pass by these other glittering generalities that they have woven into their garments for a covering, such as this: there is but one spirit and that is God (how will they prove it?); the new method of reading the Bible, that is broached, and faith in the Son of God; and let the above remarks as to their philosophical principle that "there is no matter, all is mind," stand for a sample of my remarks as to them, and come to my statement how it is that their instances of healing are identically the same as by the Spiritualists, by spirit-magnetic healing.

How is healing effected? I cannot go into this in detail, but only to state what they do and effect is only what we do, or may be resolved by what we do. The matter of magnetic and spirit healing we know, or we know something of; and knowing this, it is not good philosophy to bring in another power until compelled. The mind-cure says, as an evidence of another and superior power, it is not necessary for the healer to touch the patient, and the like. Very well, who says it? But when he says it is no advantage to touch, and therefore the rule is not to do it, I wonder if there is any one that can believe it? Can any mere mental power alone affect the cold foot, as well as the warm hand in conjunction, or that can bring down the rigidity of the muscles in the cramps of rheumatism, or the cholera? I guess not.

But healing can be effected without touching. Those things, or influences, which bring health are almost infinite, and as many unseen as seen. It is being revealed more and more every day about the unseen influences. Every body and every thing gives off and takes on health or disease; health-giving influences, or deteriorating influences (for disease is not an affirmative thing; only the absence of health). Two ladies may treat house plants the same, all conditions the same, except themselves; one will have bright plants, the other dull. And so of birds. A member of a family dies; say a pet child, and there are instances where her pet flowers and her bird droop and die. Spirits have a great power of healing through mediums. We must believe they may do something without, or at least without external demonstrations. A lady told me in this city that, having dislocated the hip, it was replaced by spirit power alone, and that required great strength. A spirit-magnetic healer in this city told me lately he had healed, or had been instrumental in healing a patient many years bedridden, and she about 300 miles away. Many of our healers, and one close by that I could name, are constantly treating and healing those that are absent. So it is possible and even probable, that a healer may visit a patient and talk of mind and matter, of a new reading of the Bible, of one spirit and only one, or about faith, and the spirit forces may use the combinations, the adaptations of the two, or more, for the restoration of the sick. And the same also if they talked of Adam, Jehovah, Tom Paine, or any other fellow, and the effect would be the same, or might be. I say might be, but I wish to pay deference to the power of faith. Faith is not strictly a power, but it gives the better chance for the real power to operate. Faith opens the door and concentrates all favorable tendencies, or influences, and want of faith closes the door and stops the flow of all such influences. Faith in the healer, and that he can perform, often depends greatly on what he is supposed to be, and what influences he brings with him. If the patient believes in Jesus, and that his disciples alone can heal, while others cannot, he must also know or believe that his proposed healer is a disciple of Jesus. So, also, if the patient has faith in a mind-cure, or a Christian Scientist, there is a corresponding philosophy, and corresponding effects. This is the milk in the cocoanut. How did it get in? From people's prejudices, from want of knowledge. Spirit healing is new; people do not yet understand it, and they distrust, but believe in some other power (supposed) but it is the same. The spirits desire to heal and alleviate sorrow, and will do it, if conditions are offered, irrespective of what name they are called. Hence it is that healing is performed by, or through, or by the aid of, different thinkers. I have some sympathy for them all, as for those struggling for light, but yet in the shadows. I prefer that they should come to the full light and acknowledge the true gods. But I sympathize in different degrees—very little with those, if any there be, who know the true source of power, but who strive to differentiate and so boggle themselves, and thereby gain notoriety and pelf, and pretend to healing which is not done, or if it is done, that knowingly refer to the wrong causes and appeal to a false philosophy, especially that which is ridiculous and absurd. Among our gods, let us have Wisdom, Truth and Honor.

I had thought, Mr. Editor, to speak out and attempt to describe the true Healer, the one that dispenses all the materia medica right

ly; that causes health and happiness wherever he goes, to both body and spirit; that gives the confidence and faith of every one, etc., etc., and especially how every one should be his own physician, be well, keep well, and die because he wants to, the good spirits aiding and comforting all, etc., etc., but I see there is no more space for me now.

Chicago, Ill.

MIND CURES.

Within the last comparatively few months, the possibility and practicability of curing diseases of all forms without the use of medicines or any other physical agencies have been pressed upon public attention with very great zeal and earnestness. There is nothing new in the idea; it is as old as the most ancient of all records; and has assumed various features in various ages, according to the environment. The present form is apparently the result, and a very natural one, of the importance which studies in psychology have been gradually assuming. At present, the idea of "mind cures" is the dominant one, which will doubtless live out its day and disappear; but it is worth while to consider briefly its claims, for it is surely doing no small amount of injury in many cases, some of them being those in which remarkable cures have been claimed. The stronghold of the "mind cure" as yet is in Boston.

It is quite manifest that the claims which are put forth depend for the possibility of their fulfillment on two things: 1. The actuality and potentiality of "thought transference"; and 2. the limit of the power which can be exerted by mental energy, not only on bodily functions, but on the living tissues and organic changes.

If the first point—"transference of thought"—cannot be thoroughly established, we have nothing whatever on which to base a belief that "mind cure" is any more than a delusion. The one who is to act the part of "healer" simply turns his own mental power and attention in upon himself, concentrating his energy upon the idea that the patient is free from disease. This he does while sitting by the patient's side, though it is claimed by some that it can be done without even coming into the patient's presence or entering his house. In proportion as his vital force, that is, his nerve force, becomes absorbed in this one thing, it is transferred to the mind of the patient, who is thus brought into physical relation with him, and is under his control to such a degree that what he believes, the patient necessarily believes. The patient thus believes that he is well, and, as the result, he is well, either immediately or speedily. This is the theory and the action, according to their own statements.

It is but fair to say that the evidence in favor of "mind transference" is exceedingly small. Very careful experiments have been made, both in Europe and in this country, and no fair-minded person can say that the proofs of transference of an idea from one mind to another without external agency go any further than what would be obtained from the doctrine of chances by means of accidental coincidence.

But now, in order to give every possible advantage to the advocates of "mind cures," let us admit for the occasion all that is claimed by any one of the reality and extent of thought transference, and see how far it can carry us. No one professes to deny that the influence of the mind over the sanitary condition of the body is exceedingly great, though it has in medical practice been sadly disregarded, in times past. We know well that in every form of disease the patient can be very largely benefited by those attendant circumstances which give tone and hopefulness to the mind, and especially by the efforts of his own will. We have no reason to question that in many instances the balance between life and death can be held and determined by the patient's actual will power.

We know also that multitudes of cases are daily occurring, involving very great exhaustion and distress, with not unfrequently most acute pain, in which the disease is purely and solely functional, that is, there is no organic change of any tissue, so far as we can ascertain. These patients, as a rule, are in no danger whatever, notwithstanding the frightful symptoms which they exhibit. Their case can terminate rapidly, and even instantly, in recovery, of which perfectly unnumbered instances can be given. Many who have been "bedridden" for years recover in this manner. And one point in addition ought to be mentioned—every possible symptom of organic disease is continually stimulated by these functional forms so completely as to deceive the friends of the patient and not unfrequently the physician himself. These cases can be largely controlled by the mind; they are within the reach of the "mind cure."

In many of them, the machinery is in sufficiently good order for running; it lacks only steam. In them, a mind healer may make not only a complete cure, but one that is permanent. In others, the muscles have been so long without use that they have become sadly weakened; and while the stimulus of hope under the influence of the mind healer springs them into energy, so that the one who is fearfully crippled can and does move at will, thus putting on record another "cure," yet the reaction is as sure, though not quite so rapid. Within one, or perhaps two days, the new-found strength begins to sink away, and presently the patient has become much worse than before, and commonly is permanently injured, and hopelessly so, whereas different treatment might have made a slow but a steady and complete recovery. These cases are more common than those first mentioned.

The advocates of the "mind cure" claim, it is true, that the view here given does not represent the case fairly. They state continually that organic diseases are healed as promptly and as readily as those which are only functional. In regard to this, we must remember two things: First, that functional diseases, as already shown, stimulate the organic completely, and are constantly mistaken for them; and that the practice of every physician shows him that their proportionate number is by many fold the greater. But the main difficulty is in the second point, which is that an instantaneous cure of a serious organic disease is impossible through any natural agency. This point, though sure and certain, is taken but seldom into the account.

An organic disease necessarily involves a change of tissue. There is in the affected organ an increase or a diminution of the natural tissue itself, or otherwise a tissue of distinct nature is substituted for it. Referring to one organ merely—the heart. It is laboring, we will say, with pericardial effusion—"water on the heart"—and can continue in life and action only with a hard struggle. Even if the diseased pericardium could be instantaneously made perfectly sound, what could remove the fluid already present and choking out the life of the patient? It passes belief that any agent, either mental or physical, could cause it to disappear.

The same difficulty exists as in every form of disease to which the valves are liable. To allow recovery, a physical removal or supply of tissue becomes necessary; and, as our minds are constituted, and in the present state of our knowledge, this is plainly to us an impossibility.—*Scientific American.*

Mental Science of Disease and Its Cure.

In treating a patient by the mental method, it is desirable to learn the particular mental disturbance which lies back of the disease, for that is the real malady. We need to aim at something, and not merely to project our mental force into blank space. We consider it a fundamental maxim in the phrenopathic system, that all morbid conditions of the body are effects, of which some mental inharmony, some aberration from a perfectly sound mental condition is the cause. Disease in the body has a pre-existence in some antecedent abnormality of the mind. To cure it implies the removal of the cause of it. We can sometimes ascertain what the mental cause of a malady is from the statement of the source of his unhappiness by the patient, which he is oftentimes only too willing to give. It will always be found to be some illusion of the sensuous mind, some wrong way of thinking, which has generated a wrong way of feeling and acting. This fallacy must be corrected, for it sustains a causal relation to his malady. On the development of the intuition in us, we can perceive at a glance, and with well nigh unerring certainty, the mental cause of the disease—the keystone of the arch. The practice of the phrenopathic method of cure will serve to quicken the intuitive perception in us, so that the least hint from the patient will open up the whole mental history of the case.

It is one of the most interesting and important inquiries in mental therapeutics to study the relation of particular diseases, as consumption, dyspepsia, rheumatism, dropsy, and other maladies, to special mental causes. We know that certain abnormal mental states translate themselves with instantaneous celerity into an organic expression. Take the feeling of fear, when it exists in any degree of intensity, as an illustration. It quickens, and at the same time weakens, the action of the heart, and instead of the regular systolic and diastolic movement, we have a quick and irregular action, a spasmodic flutter. If the fear becomes permanent, in the form of a mental habit, the corresponding bodily condition becomes chronic. Palpitation of the heart, as Swedenborg affirmed more than a century ago, signifies fear. As the action of the heart is a fundamental or primary movement, on which others depend, whatever modifies its action must affect the vital condition of every organ and tissue of the corporeal structure. All physiological movements and functions depend on a mental energy acting consciously or unconsciously. The mind and the body, like the spiritual and natural worlds, are connected by a fixed law of correspondence, which is as uniform and invariable in its operation as any of the laws of nature. This law has a deep practical value other than its use in the interpretation of the Scriptures. It has its use in mental therapeutics. Correspondence has been defined to be "the appearance of the internal in the external, and its representation therein."—(*Arcaena Celestia*, 5423.) All external things, as the varying conditions of nature, and of the human body, are in reality only modifications of the mind. External things signify and represent things next interior to them. The body of man corresponds to what Paul denominates the psychical body (badly translated the natural body), and this to the animal soul. Speech corresponds to thought, for it is the outward expression of thought. Correspondence is the law of creation, and all the objects of nature are but the echo of spiritual things. It expresses the relation of cause and effect, and a knowledge of this ancient science must be of great value in a system of phrenopathy or mental cure. Swedenborg asserts that "correspondences have all force, inasmuch that what is done on earth, according to correspondence, avails in heaven, for correspondence is from the Divine. All the miracles recorded in the Word were done by correspondence."—(*Arcaena Celestia*, 8615.) All the marvels of the magic were effected in the same way; for magic, which signifies wisdom, is the knowledge of spiritual things. "All conjunction of natural things with spiritual, and in general of inferior things with superior (or the external with the internal, as the body with the soul) is effected by it. For correspondence is not given unless inferior things (by which is meant all material objects) by subordination are subjected to superior things, and when they are subjected the superior things act in the inferior altogether as a cause in an effect."—(*Arcaena Celestia*, 8775.)

According to this universal law, every diseased condition of the body must have its cause in some wrong mental state, for there is nothing in the body that is not first in the mind. The movement of the arm in raising it to the head, is first a mental act—a desire intensified into a volition. As a word is the outward correspondent and expression of a thought or idea, so every disease is, as it were, a word that means some abnormal mental state. In order that the mind-cure system may become a mental science, we must ascertain the relation of the various diseases to particular disturbances of the mental harmony. It is to be hoped that some one will give us something in mental physiology that will meet this want. In regard to some diseases, there are already certain well-established principles as to their connection with the mind. We may be able to give a few of them. But it is entering a territory that has not been explored by medical science, and our knowledge is fragmentary.—*Dr. W. F. Evans in Mental Science Magazine.*



BABY HUMORS,
Skin Blemishes
AND
BIRTH MARKS
are cured by
Cuticura

FOR CLEANSING THE SKIN and Scalp of Infants and for Humors, for itching, burning and inflammation, for curing the first eruptions of Eczema, Pimples, Milk Itch, Scall Head, Scrofula, and other inherited skin and blood diseases.

Cuticura, the Great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA REMEDY, the new blood purifier, internally, are infallible.

Cuticura Remedies are absolutely pure and the only infallible blood purifiers and Skin Beautifiers free from poisonous ingredients.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; REMEDY, 50c. Prepared by the POTTER DRUG AND CHEMICAL CO., HOTTEN, MASS.

Send for "How to Cure Skin Diseases."

BACKACHE, Florida Palm, BURNING and WEAKNESS speedily cured by CUTICURA ANTI-PAIN PLANT. Warranted, 25c.

THE WONDERFUL LUBURG CHAIR.
Library, Smoking, Reclining, and Invalid Chair Combined.
GO CHAIRS. Price, \$7 and up. Send Stamp for Catalogue.
LUBURG & CO., 145 N. 5th St., PHILA. PA.

NERVOUS DEBILITATED MEN.
You are allowed a free trial of thirty days of the use of Dr. Lye's Celebrated Voltaic Belt with Electric Secondary Appliances, for the speedy relief and permanent cure of Nervous Debility, Loss of Vitality and Manhood, and all kindred troubles. Also for many other diseases. Complete restoration to Health, Vigor, and Manhood guaranteed. No risk is incurred. Illustrated pamphlet in sealed envelope mailed free, by addressing VOLTAIC BELT CO., Marshall, Mich.

KNABE PIANOFORTES.
UNEQUALLED IN
Tone, Touch, Workmanship and Durability.
WILLIAM KNABE & CO.,
Nos. 204 and 206 West Baltimore Street,
Baltimore. No. 112 Fifth Avenue, N. Y.

A. REED & SONS, Sole Agents,
136 State St., Chicago.

A SUPERB OFFER.

A First-Class Sewing-Machine,

A First-Class Weekly Paper.

A Singer Pattern Machine, perfect in all its parts; iron frame, cover, two drawers and drop leaf of black walnut, and the **CHICAGO WEEKLY JOURNAL** one year for.....\$10.00.

The same Machine, but with half cabinet case of black walnut, eight drawers and drop leaf, and the **CHICAGO WEEKLY JOURNAL** one year for.....\$20.00.

EVERY MACHINE WARRANTED FOR 5 YEARS.
Full particulars given in the

Chicago Weekly Journal

Send postal card for
SAMPLE COPY

which will cost you nothing.

Address
JOHN R. WILSON,
PUBLISHER.

Chicago Evening Journal,

159 & 161 Dearborn St.,
Chicago, Ill.

THE WESTERN WORLD.

GUIDE AND HAND-BOOK

of useful information, a cloth-bound book, 8 x 7 inches. CONTAINS COLORED MAPS AND HISTORIES of all the States and Territories, including Alaska, from earliest times, descriptive of their Topography, Soil, Climate, Rivers, Mountains, Forests, Natural Wonders, Population, etc. Also, a full and complete list of the States, Territories, and Counties, with their respective Capitals, and a full and complete list of the Presidents, Vice-Presidents, and Members of Congress, and a full and complete list of the Senators, Representatives, and Delegates to Congress, and a full and complete list of the Judges of the Supreme Court, and a full and complete list of the Justices of the Peace, and a full and complete list of the Clergy, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen, and a full and complete list of the Ministers, and a full and complete list of the Physicians, and a full and complete list of the Lawyers, and a full and complete list of the Merchants, and a full and complete list of the Manufacturers, and a full and complete list of the Farmers, and a full and complete list of the Laborers, and a full and complete list of the Soldiers, and a full and complete list of the Sailors, and a full and complete list of the Clergymen,